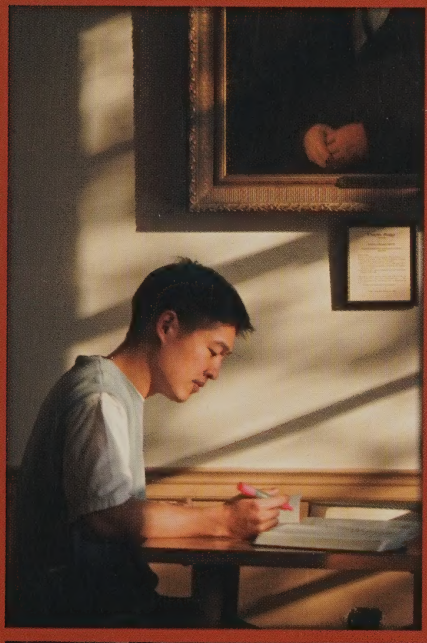
PRINCETON THEOLOGICAL SEMINARY

2007–2008 Catalogue



VOLUME XXXI

PRINCETON
THEOLOGICAL SEMINARY

Princeton Theological Seminary Catalogue

The annual catalogue is an account of the academic year 2006–2007 and an announcement of the proposed program for the 2007–2008 academic year. The projected program for 2007–2008 is subject to change without notice and is in no way binding upon the Seminary. The Seminary has adopted significant changes to its curriculum for 2008–2009 and future years. For details on those changes as they become available, please contact the Registrar's Office. Tuition and fees listed herein cover the 2007–2008 academic year and are subject to change in subsequent years without notice.

Princeton Theological Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admission policies and educational programs. The senior vice president of the Seminary (Administration Building, Business Office 609.497.7700) has been designated to handle inquiries and grievances under Title IX of the Education Amendments of 1972 and other federal nondiscrimination statutes.

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Catalogue

2007–2008

One Hundred and Ninety-Sixth Year
64 Mercer Street, Princeton, New Jersey 08540
609.921.8300
www.ptsem.edu

Princeton Theological Seminary
Main Campus
64 Mercer Street, Princeton, NJ 08542

Map Key:

Adams House—1
Administration Building—2
Alexander Hall—3
Athletic Field—4
Brown Hall—5
Carriage House—6
Center of Theological Inquiry—7
Erdman Hall/Center of Continuing Education—9
Hodge Hall—10
Lenox House—11
Luce Library—12
Mackay Campus Center—13
Miller Chapel—14
Payne Hall—15
Roberts Hall—16
Scheide Hall—17
Speer Library—18
Springdale—19
Stuart Hall—20
Templeton Hall—21
Tennent Hall—22
Whiteley Gymnasium—23

Key to Symbols:

Public Street
Private/PTS drive
Walkway
Visitor Parking — VP
PTS Offices/Classrooms/Dorms
PTS Private Residences
ADA Accessible
Whiteley Gymnasium and Payne Hall are not fully accessible.

Numbers in italics represent street numbers.

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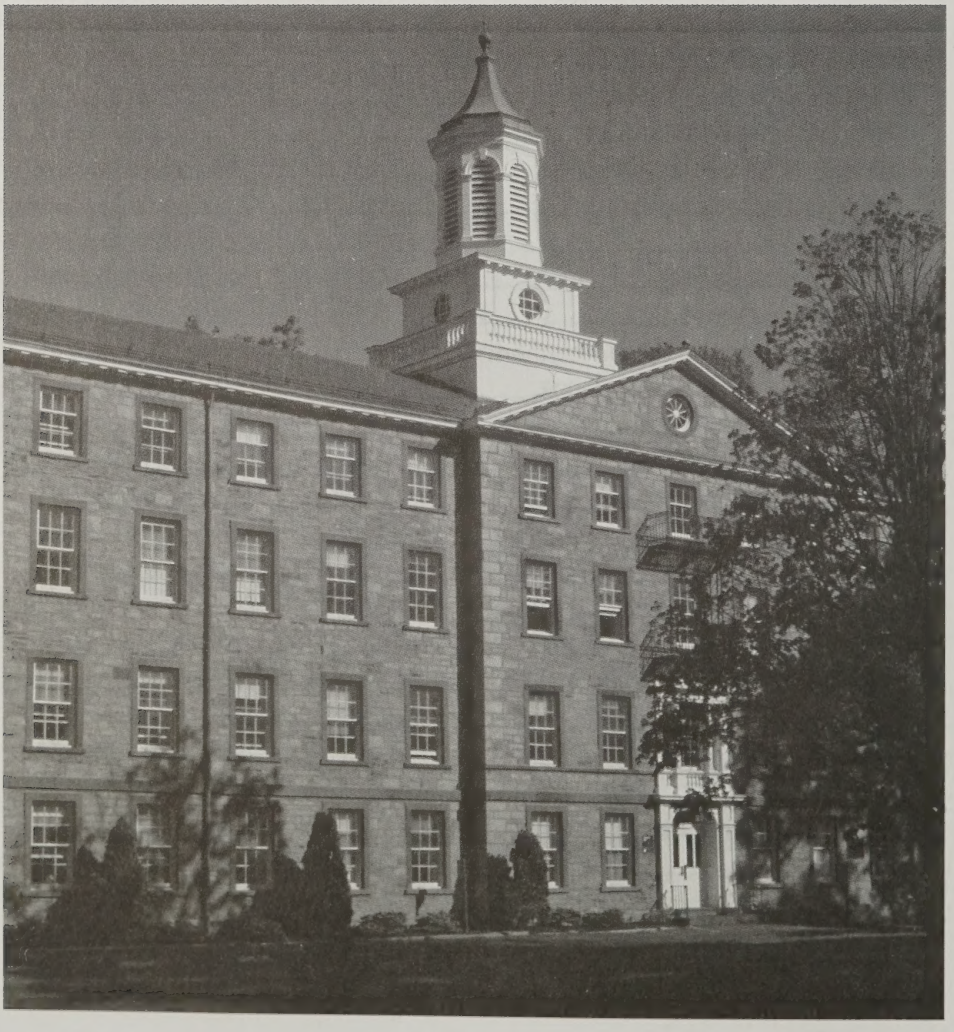

Academic Calendars

2007–2008

Summer Session 2007

July 2–7			Presbyterian Polity
July 9	Monday		Summer Language Program begins
Aug. 24	Friday		Presbyterian ordination examinations
Aug. 25	Saturday		Presbyterian ordination examinations
Aug. 31	Friday		Summer Language Program ends

Fall Semester 2007

Sept. 6–14			International Students Orientation Program begins
Sept. 12	Wednesday		Fall Faculty Conference begins
Sept. 14	Friday		Fall Faculty Conference ends
Sept. 14	Friday	1:00–3:00 p.m.	Greek and Hebrew placement examinations
Sept. 14	Friday		Master's and Ph.D. Orientation Programs begin
Sept. 18	Tuesday	8:00 p.m.	Opening Convocation
Sept. 19	Wednesday	8:00 a.m.	Fall classes begin
		10:00 a.m.	Opening Communion Service
Sept. 25	Tuesday	4:30 p.m.	Deadline for changing fall courses without petition and drop/add fee
Oct. 2	Tuesday	4:30 p.m.	End of drop/add period
		4:30 p.m.	Deadline for 80% refunds
Oct. 16	Tuesday	4:30 p.m.	Deadline for 50% refunds
Oct. 19	Friday	5:20 p.m.	Fall reading period begins
Oct. 29	Monday	8:00 a.m.	Classes resume
Nov. 20	Tuesday	5:20 p.m.	Thanksgiving recess begins
Nov. 26	Monday	8:00 a.m.	Classes resume
Dec. 21	Friday	5:20 p.m.	Fall semester classes end; Christmas recess begins
Jan. 7	Monday	8:00 a.m.	Reading period begins
Jan. 12	Saturday	9:00 a.m.	Final examinations begin
Jan. 18	Friday	5:30 p.m.	Examinations and semester end
			Inter-semester recess begins
Jan. 21	Monday		Martin Luther King Jr. Day
Jan. 25	Friday		Presbyterian ordination examinations
Jan. 26	Saturday		Presbyterian ordination examinations

Spring Semester 2008

Jan. 28	Monday	8:00 a.m.	Spring classes begin
		10:00 a.m.	Opening Communion Service
Feb. 1	Friday	10:00 a.m.	Presbyterian Bible examination
		4:30 p.m.	Deadline for changing spring classes without petition and drop/add fee
Feb. 8	Friday	4:30 p.m.	End of drop/add period; Deadline for 80% refunds
Feb. 22	Friday	4:30 p.m.	Deadline for 50% refunds
Mar. 7	Friday	5:20 p.m.	Spring reading period begins
Mar. 17	Monday	8:00 a.m.	Classes resume
Mar. 21	Friday		Good Friday Convocation; Classes suspended
Apr. 25	Friday	5:20 p.m.	Spring semester classes end Reading period begins
May 3	Saturday	9:00 a.m.	Final examinations begin
May 5	Monday	12:00 noon	Deadline for papers by candidates for 2008 graduation
May 9	Friday	5:30 p.m.	Final examinations and spring semester end
May 16	Friday	3:00 p.m.	Baccalaureate Service
May 17	Saturday	4:00 p.m.	Commencement Exercises
May 27	Tuesday		D.Min. Workshop begins
June 13	Friday		D.Min. Workshop ends

2008–2009

Summer Session 2008

June 30	Monday	Presbyterian Polity begins
July 3	Thursday	Presbyterian Polity ends
July 7	Monday	Summer Language Program begins
Aug. 24	Friday	Presbyterian ordination examinations
Aug. 25	Saturday	Presbyterian ordination examinations
Aug. 29	Friday	Summer Language Program ends

Fall Semester 2008

Fall Long Term

Sept. 15	Monday	8:00 a.m.	Classes begin
Oct. 17	Friday	5:20 p.m.	Reading period begins
Oct. 27	Monday	8:00 a.m.	Classes resume
Nov. 24–25			Reading period
Nov. 26–30			Thanksgiving recess
Dec. 1	Monday	8:00 a.m.	Classes resume
Dec. 6	Saturday		Reading period begins
Dec. 8	Monday		Reading period ends
Dec. 9	Tuesday	9:00 a.m.	Final examinations begin
Dec. 12	Friday	5:30 p.m.	Final examinations end; Christmas recess begins

Fall Short Term

Jan. 5	Monday	8:00 a.m.	Classes begin
Jan. 19	Monday		Martin Luther King Jr. Day
Jan. 23	Friday	5:20 p.m.	Classes end and intersemester recess begins

Spring Semester 2009

Spring Long Term

Feb. 2	Monday	8:00 a.m.	Classes begin
Mar. 6	Friday	5:20 p.m.	Reading period begins
Mar. 16	Monday	8:00 a.m.	Classes resume
Apr. 17	Friday	5:20 p.m.	Reading period begins
Apr. 20	Monday		Reading period ends
Apr. 21	Tuesday	9:00 a.m.	Examinations begin
Apr. 25	Saturday	5:30 p.m.	Examinations end

Spring Short Term

Apr. 29	Wednesday	8:00 a.m.	Classes begin
May 19	Tuesday	5:30 p.m.	Classes end
May 23	Saturday		Commencement Exercises

Summer Session 2009

July 13	Monday	Summer Language Program begins
Sept. 4	Friday	Summer Language Program ends

Communication with the Seminary

Mailing Address: Princeton Theological Seminary
P.O. Box 821 OR 64 Mercer St.
Princeton, New Jersey 08542-0803
Telephone Numbers: 609.921.8300
800.622.6767
Fax: 609.924.2973
Web Site: www.ptsem.edu

Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.

General Matters and Trustee Affairs:
President 609.497.7800; president@ptsem.edu

Faculty Personnel:
Dean of Academic Affairs 609.497.7815; Fax: 609.497.7819;
academic.dean@ptsem.edu

Admission to Ph.D. Program:
Director of Ph.D. Studies 609.497.7818; Fax: 609.497.7819; phd@ptsem.edu

Admission to D.Min. Program:
Director of D.Min. Studies 609.497.7875; dmin@ptsem.edu

Admission to Masters' Programs:
Director of Admissions and Financial Aid 609.497.7805; Fax: 609.497.7870;
admissions@ptsem.edu

Continuing Education Programs:
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coned@ptsem.edu

Grants, Loans and Student Employment:
Director of Admissions and Financial Aid 609.497.7805; Fax: 609.497.7870;
fin-aid@ptsem.edu

Transcripts:
Registrar 609.497.7820; Fax: 609.497.0741; registrar@ptsem.edu

Business Affairs and Payment of Bills:
Vice President for Business Affairs 609.497.7705; Fax: 609.497.7709;
business.office@ptsem.edu

Field Education Positions:
Director of Field Education 609.497.7970; field-ed@ptsem.edu

Student Housing:
Director of Housing and Auxiliary Services 609.497.7730; Fax: 609.497.7723; housing@ptsem.edu

Capital Funds, Gifts, and Bequests:
Vice President for Seminary Relations 609.497.7750; seminary.relations@ptsem.edu

Alumni/ae Services:
Director of Alumni/ae Relations 609.497.7756; alumni@ptsem.edu

Multicultural Relations:
Director of Multicultural Relations 609.688.1943; multicultural@ptsem.edu

Placement Services Master's candidates:
Director of Student Relations and Senior Placement 609.497.7882

Placement Services Ph.D. candidates:
Director of Ph.D. Studies 609.497.7818; Fax: 609.497.7819; phd@ptsem.edu

Public Relations:
Director of Communications/Publications 609.497.7760; comm-pub@ptsem.edu

Visits to the Campus
By prospective master's candidates:
Associate Director of Admissions; 609.497.6805; Fax: 609.497.7870; admissions@ptsem.edu

Visits to the Campus
By prospective Ph.D. candidates:
Director of Ph.D. Studies 609.497.7818; Fax: 609.497.7819; phd@ptsem.edu

Seminary offices are open from 8:30 a.m. until 12:30 p.m. and 1:30 p.m. until 4:30 p.m., Monday through Friday except during summer months when offices close at 1:00 p.m. on Friday.

Visiting the Campus

Prospective master's-level students are encouraged to visit the Seminary campus at their convenience. *Arrangements should be made in advance with the Office of Admissions and Financial Aid.* An admissions interview can often be scheduled during your visit. A visit will provide opportunities for attendance at classes and informal discussion with Seminary students. Visiting prospective students can be provided meals and lodging as our guests.

Such visits, though not a required procedure for admission, provide opportunity for an application interview and in other ways prove to be helpful to both students and admissions personnel. Visits may be scheduled throughout the year, but are most beneficial during times when classes are in session.

The Princeton Seminars occur five times each academic year. These three-day events provide Master of Divinity and/or Master of Arts prospective students who reside out of state the occasion to visit the campus for theological exploration and vocational discernment. For more information, please contact the Office of Admissions and Financial Aid at 1.800.622.6767, extension 7805, email admission@ptsem.edu, or visit our web site at www. ptsem.edu.

Prospective Ph.D. students are welcome to visit during the periods October to mid-December and late March to mid-May. Arrangements should be made in advance through the Office of Ph.D. Studies to facilitate appointments with appropriate faculty members.

Nancy Lammers Gross
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Beverly Roberts Gaventa, Ph.D., D.D.(Hon.)
Helen H.P. Manson Professor of New Testament Literature and Exegesis

Lawrence Gordon Graham, Ph.D., FRSE
Henry Luce III Professor of Philosophy and the Arts

Geddes Whitney Hanson, Ph.D.
Charlotte W. Newcombe Professor of Congregational Ministry

Deborah van Deusen Hunsinger, Ph.D.
Professor of Pastoral Theology

George Hunsinger, Ph.D.
Hazel Thompson McCord Professor of Systematic Theology

James Franklin Kay, Ph.D.
Joe R. Engle Professor of Homiletics and Liturgics, and Director of the Joe R. Engle Institute of Preaching

Sang Hyun Lee, Ph.D., L.H.D.(Hon.), D.D.(Hon.)
Kyung-Chik Han Professor of Systematic Theology, and Director of the Asian American Program

Bruce Lindley McCormack, Ph.D., Dr.theol.h.c.
Frederick and Margaret L. Weyerhaeuser Professor of Systematic Theology

Elsie Anne McKee, Ph.D.
Archibald Alexander Professor of Reformation Studies and the History of Worship

Kathleen Elizabeth McVey, Ph.D.
Joseph Ross Stevenson Professor of Church History

Daniel Leo Migliore, Ph.D., L.H.D.(Hon.)
Charles Hodge Professor of Systematic Theology

James Howell Moorhead, Ph.D.
Mary McIntosh Bridge Professor of American Church History

Dennis Thorald Olson, Ph.D.
Charles T. Haley Professor of Old Testament Theology

Cephas Nahr Omenyo, Ph.D.
John A. Mackay Professor of World Christianity

Richard Robert Osmer, Ph.D.
Thomas W. Synnott Professor of Christian Education

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Benjamin B. Warfield Professor of Medieval Church History

Katharine Doob Sakenfeld, Ph.D., S.T.D.(Hon.)
William Albright Eisenberger Professor of Old Testament Literature and Exegesis, and Director of Ph.D. Studies

Choon-Leong Seow, Ph.D.
Henry Snyder Gehman Professor of Old Testament Language and Literature

Mark Lewis Taylor, Ph.D.
Maxwell M. Upson Professor of Theology and Culture

Jacobus Wentzel Vrede van Huyssteen, D.Th.
James I. McCord Professor of Theology and Science

Kenneth Glenn Appold, Ph.D., Dr.theol.habil.
James Hastings Nichols Associate Professor of Reformation History

John Rennell Bowlin, Ph.D.
Rimmer and Ruth de Vries Associate Professor of Reformed Theology and Public Life

Sally Ann Brown, Ph.D.
Elizabeth M. Engle Associate Professor of Preaching and Worship

Ellen Tabitha Charry, Ph.D.
Margaret W. Harmon Associate Professor of Systematic Theology

Kenda Creasy Dean, Ph.D.
Associate Professor of Youth, Church, and Culture, and Director of the Tennent School of Christian Education

James Clifford Deming, Ph.D.
Associate Professor of Modern European Church History

Frederick William Dobbs-Allsopp, Ph.D.
Associate Professor of Old Testament

Nancy Janine Duff, Ph.D.
Stephen Colwell Associate Professor of Christian Ethics

Nancy Lammers Gross, Ph.D.
Arthur Sarell Rudd Associate Professor of Speech Communication in Ministry, and Dean of Student Life

William Stacy Johnson, Ph.D., J.D.
Arthur M. Adams Associate Professor of Systematic Theology

Jacqueline Evangeline Lapsley, Ph.D.
Associate Professor of Old Testament

Cleophus James LaRue Jr., Ph.D., D.D.(Hon.)
Francis Landey Patton Associate Professor of Homiletics

Yolanda Pierce, Ph.D.
Elmer G. Homrighausen Associate Professor of African American Religion and Literature and Liaison with the Princeton University Center for African American Studies

Richard Fox Young, Ph.D.
Elmer K. and Ethel R. Timby Associate Professor of the History of Religions

Michael Allen Brothers, Ph.D.
Assistant Professor of Speech Communication in Ministry

Jeremy Michael Hutton, Ph.D.
Assistant Professor of Old Testament

Bo Karen Lee, Ph.D.
Assistant Professor of Christian Education

Eunny Patricia Lee, Ph.D.
Assistant Professor of Old Testament

Gordon Stanley Mikoski, Ph.D.
Assistant Professor of Christian Education

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Assistant Professor of New Testament

Luke A. Powery, Th.D.
Perry and Georgia Engle Assistant Professor of Homiletics

Martin T. Tel, D.M.A.
C.F. Seabrook Director of Music

Shane Alan Berg, M.Div.
Instructor in New Testament

John Randall Nichols, Ph.D.
Director of the D.Min. Program, and Lecturer in Theology and Communication

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Henry Robert Lanchester, M.A.
Assistant in Speech

ADJUNCT FACULTY

Laura Bennett, M.A.
Church History

Sara E. Brooks, Ph.D.
Church History/History

William Brower, M.A.
Speech

John G. Flett, M.Th.
Mission, Ecumenics, and History of Religions

Karlfried Froehlich, Dr. Theol.
Lutheran Church Polity

James W. Jones, Ph.D., Psy.D., Th.D.(Hon.)
Practical Theology

Joseph Kickasola, Ph.D.
Theology

Karla Koll, Ph.D.
Mission, Ecumenics, and History of Religions

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Practical Theology

Rebekah Massengill, Ph.D.
Practical Theology

Jill L. McNish, Ph.D.
Practical Theology

David D. Prince, B.D.
Presbyterian Church Polity

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Jonathan A. Seitz, Ph.D.
Mission, Ecumenics, and History of Religions

Carla J. Works, M.A.R.
New Testament

Alison I. Young, B.A.
Practical Theology

Douglas Ziedonis, M.D. MPH
Practical Theology

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President and Professor of New Testament Emeritus

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Stuart Professor of Philosophy Emeritus

Bernhard Word Anderson, Ph.D.
Professor of Old Testament Theology Emeritus

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Benjamin B. Warfield Professor of Ecclesiastical History Emeritus

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Elmer G. Homrighausen Professor of Christian Social Ethics Emeritus

Luis Rivera-Pagán, Ph.D.
Henry Winters Luce Professor of Ecumenics and Mission Emeritus

Jimmy Jack McBee Roberts, Ph.D.
William Henry Green Professor of Old Testament Literature Emeritus

Charles Anthony Ryerson III, Ph.D.
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Max Lynn Stackhouse, Ph.D.
Rimmer and Ruth de Vries Professor of Reformed Theology and Public Life Emeritus

John William Stewart, Ph.D., D.D.(Hon.)
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Cullen IK Story, Ph.D.
Associate Professor of New Testament Emeritus

Charles Converse West, Ph.D.
Stephen Colwell Professor of Christian Ethics Emeritus

Edward David Willis, Th.D.
Charles Hodge Professor of Systematic Theology Emeritus

Overview

Mission Statement

Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school of the Presbyterian Church (U.S.A.), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the gospel of Jesus Christ as God's saving word for all people, the renewing power of the word and Spirit in all of life, and the unity of Christ's servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ's call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God's renewal of the church's life and mission. In response to God's sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and life-long friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.

A Brief History

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local "parsons" found they were not always the undisputed intellectual "persons" in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a postgraduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original "Design of the Seminary" is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the "Design" noted that the purpose of the Seminary was to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or "left-wing" Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of "that piety of the heart," a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, "the fruit only of the renewing and sanctifying grace of God," there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of "solid learning." The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as president of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1950) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie (1983–2004), a pastor-scholar, gave leadership to the Presbyterian Church (USA) nationally through its Committee on Theological Education. He made faculty development and increasing the diversity of the seminary community priorities, added significantly to the number of endowed chairs, effected a partnership between the Seminary and the Center of Theological Inquiry in Princeton, led in a major building program of renovations and new construction, and oversaw the founding of major new Seminary programs, including the Institute for Youth Ministry, the Center for Barth Studies, the Abraham Kuyper Center for Public Theology, and the Joe R. Engle Institute of Preaching.

Iain R. Torrance became the Seminary's sixth president in 2004. A native of Scotland, he initially served as minister of the parish of Northmavine in the Shetland Islands, two hundred miles north of Scotland. His pastoral experience included service as a chaplain in Scotland to Britain's armed forces and as a chaplain-in-ordinary to HM the Queen in Scotland (an office he still holds). He taught at the Queen's College, Birmingham, and the University of Birmingham, England, and went on to join the faculty of Aberdeen University, where he was professor of patristics and Christian ethics, and, beginning in 2001, dean of the faculty of arts and divinity. As moderator of the General Assembly of the Church of Scotland from May 2003 to May 2004, he traveled throughout the church, including trips to Iraq, Sudan, and China. He is interested in ecumenics and is a member of the international dialogue between the World Alliance and Reformed Churches and the Orthodox Church.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

Worship Life

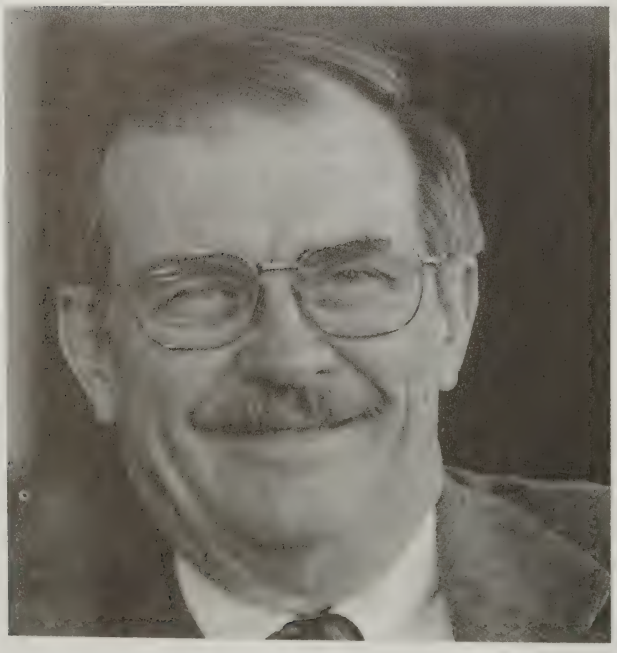
"Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. . . In worship the faithful offer themselves to God and are equipped for God's service in the world" (PCUSA Book of Order, W-I.I000).

Miller Chapel, named in honor of the Seminary's second faculty member, Dr. Samuel Miller, was built in 1834 adjacent to Alexander Hall. On the eve of its centennial (1933) it was remodeled and relocated to its present site on the quadrangle of the main campus. There its prominence attests to the centrality of corporate worship in the life and programs of the Seminary.

The chapel is under the jurisdiction of the faculty and the supervision of the minister of the chapel. Services, which are conducted Monday through Friday during the academic year, as well as on special liturgical occasions, are guided by the Directory for Worship of the Presbyterian Church (USA). Chapel leaders from other denominations lead worship in accordance with their respective traditions.

By authorization of the General Assembly of the Presbyterian Church (USA), the president of the Seminary approves annually the regular celebration of the Lord's Supper. The Table of the Lord is open to all baptized members of Christ's church, regardless of their particular ecclesial affiliations, in accordance with the provisions of the Directory for Worship.

Student attendance at chapel services is not required, but regular participation in corporate worship is strongly encouraged by the faculty.



Darrell L. Guder
Dean of Academic Affairs and Henry Winters Luce Professor of Missional and Ecumenical Theology

Master's-Level Programs

Revised Curriculum

After three years of work, the faculty and the Board of Trustees approved a revised Master of Divinity curriculum in May of 2007. This new curriculum will be inaugurated in the academic year 2008–2009, so that the curriculum to be completed by Master of Divinity students in the classes of 2009 and 2010 will be affected by the transition to the new program. The revision of the Master of Divinity curriculum will have implications for the other Master's programs, as described below.

The revised curriculum builds upon the strength and experience of theological education at Princeton Seminary over almost two centuries, while seeking to address the challenges of our changing world which confront those called to serve the church in its various ministries today. As a learning community in the Reformed tradition, the Seminary's mission is the formation of scholarly leadership for "congregations and the larger church, in classrooms and the academy, and in the public arena" (see the Mission Statement, p. 29).

The aim of the revised curriculum is that students graduating with the Master of Divinity degree have a critically informed and contextually aware understanding of the basic biblical and theological elements of the Christian faith, a knowledge of its unfolding in the history of the church, and a mastery of practices and skills necessary for faithful ministers, effective leaders, and public witnesses for the church in the world at large. For that to happen, the graduate must be able to integrate these different aspects into a coherent theological understanding both theoretical and practical, and have a cross-cultural awareness that enables the interpretation of this theological understanding in the context of a diverse and globalized society. The Master of Divinity degree is not a conclusion of theological formation, but a beginning and a platform for lifelong learning in the service of Christ and his church. It is the aim of the curriculum that the graduating Master of Divinity student will have both the ability and the inclination to maintain the practice of critical theological reflection in his or her ensuing ministry.

The requirements and learning strategies that will lead to these outcomes are described in detailed discussions below. The total number of credit hours required to complete the Master of Divinity degree is to be reduced from 90 to 78. The intention of this reduction is to allow both students and faculty more time every week for the intensive study that will bring about mastery, integration, cross-cultural awareness, and capacity for lifelong learning. The course work will be offered in fifteen-week semesters that are divided into a twelve-week long term and a three-week short term. The twelve-week long term includes two weeks foreseen for reading and examinations. In the short terms, students will be able to take intensive courses both on and off campus. The credit and course load stipulations ensure that the student will complete the program successfully in three years.

Application

A student desiring to enter the Seminary must file a formal admissions application, a copy of which will be sent upon request or that can be accessed through the PTS web site at www.ptsem.edu. Prospective students may apply either via a paper application or online for the following PTS degree programs: Master of Divinity (M.Div.), Master of Divinity/Master of Arts (dual-degree), Master of Arts (M.A.), and Master of Theology (Th.M.). A nonrefundable fee of $50 will be required for applications submitted via the PTS web site. Applications submitted via paper (regular mail) will require a non-refundable $70 fee.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admissions policies.

Admission Requirements for Master of Arts and Master of Divinity Programs

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div., M.A. or M.Div./M.A. degree program must furnish a letter of endorsement from a pastor of his or her church. In addition, an applicant must submit three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. Where possible, at least one of those references should be from a professor or teacher with whom the applicant has studied. It is expected that M.Div. and M.Div./M.A. applicants shall be certified as ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the candidate must supply a transcript of all college or university work pursued to date. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a final transcript must be provided indicating the awarding of a baccalaureate degree by an accredited college or university. Matriculation in the Seminary cannot be effected until this final transcript has been received.

An interview before January 1 is strongly recommended. It is arranged through the Office of Admissions and Financial Aid. It may take place on campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. Interviews with an alumnus/a must be scheduled through the Office of Admissions and Financial Aid before February 1 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

Admissions decisions are made by the committee beginning in October. Applications may be submitted online via our web site or via our paper form. Applicants for master's-level programs must submit all required materials according

to the following deadlines for consideration to begin the following fall term:

Early decision for domestic M.Div., M.A., and M.Div./M.A. applicants	October 1
International Th.M., M.A.T.S., M.A. senior, and non-degree applicants	January 3
Domestic M.Div., M.A., and M.Div./M.A. applicants	February 1
Domestic Th.M. and non-degree applicants	April 15

Applications received after these deadline dates will be considered only on a space-available basis. All questions regarding admissions requirements or applications procedures should be directed to the Office of Admissions and Financial Aid by calling 800.622.6767, extension 7805.

Master of Divinity Program

(Changes in the curriculum beginning with the 2008–2009 academic year are noted by the symbol *)

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the diverse ministries of congregational leadership, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation. Please note that Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not normally admitted to the M.Div. program.

Advanced Standing

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing, should indicate that fact at the time of application. Upon being informed of admission to Princeton Seminary, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and
2. consult with the registrar of the Seminary regarding transfer credit that will be granted.

A maximum of 30 (* 26) semester units of course credit will be received in transfer or as advance placement toward the M.Div. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. Where a candidate is permitted to apply credits earned in another seminary toward the

Princeton M.Div. requirements, the equivalent of two full years of study (four full-time semesters and a total of 60 semester credits), including in all cases the final year, must be spent at Princeton Seminary.

Curriculum

For students graduating in the spring of 2008, the Master of Divinity program requires the successful completion of 90 credit hours (* 78 credit hours) drawn from the four academic departments of the Seminary, and a listing of general requirements. In addition, one course in either the History or Theology Department, which fulfills the requirement for a course on Christian Responsibility in the Public Realm, must be included in the student's program. **The implementation of the revised curriculum will mean that students graduating in the spring of 2009 will complete 86 credit hours, students graduating in 2010 will complete 82 credit hours, and students graduating in 2011 will complete 78 credit hours**.

The specific course/credit requirements are allocated as follows.

Biblical Studies

The student is required to take fifteen credits in this department, distributing the work as follows:

1. Courses OT101, Orientation to Old Testament Studies, and NT101, Orientation to New Testament Studies, which must be completed during the first year of work.
2. Nine additional credits, not all in the same Testament, drawn from courses numbered OT200 or NT200 and above (with the exception of advanced language classes, which may not be used to fulfill this requirement).

***Biblical Studies (English Language and Biblical Languages Tracks): 12 credits**
6 credits in Old Testament: OT101 and another 3 credits
6 credits in New Testament: NT101 and another 3 credits
One of the 3-credit courses must be a course designated as "close reading of texts."

Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived must take the appropriate language placement examination(s). Students who have studied the equivalent of two full semesters or more of a biblical language at an ATS-accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to determine:

1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs.
2. Acquaintance with fundamental syntactical construction (such as those dealt with in J.W. Voelz's *Fundamental Greek Grammar*, Concordia Publishing Company).

3. Proficiency in translating moderately difficult passages from the Greek New Testament. An unmarked copy of the BDAG lexicon (Bauer, Danker, Arndt, Gingrich, *A Greek-English Lexicon of the New Testament*) may be used as a resource while taking this examination.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms.
2. Understand the fundamental syntactical construction.
3. Translate prose passages from the Hebrew Bible.

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T.O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C.L. Seow's *Grammar for Biblical Hebrew* (Abingdon). An unmarked copy of the BDB lexicon (Brown, Driver, Briggs, *Hebrew and English Lexicon of the Old Testament*) may be used as a resource while taking this examination.

History

The student is required to take 15 credits in this department, distributing the work as follows:

1. In the division of church history, both CH101, History of Christianity I, and CH102, History of Christianity II, which, unless advanced placement has been granted, must be completed by the end of the middler year.
2. 9 additional credits, including a minimum of 3 credits in history of religions, church and society, or ecumenics.

***Historical and Ecumenical Studies: 12 credits**
3 credits in Early and Medieval History
3 credits in Reformation History
3 credits in Modern Europe and America
3 credits in Mission, Ecumenics, History of Religions, or Sociology

Theology

The student is required to take 15 credits in this department, distributing the courses as follows:

1. Courses TH221, Systematic Theology I, to be taken in the second semester of the junior year, and TH222, Systematic Theology II, to be taken in the first semester of the middler year.
2. A third course (3 credits) dealing with a major theologian or basic Christian doctrine, selected from a group designated as qualifying as a "third theology course for M.Div. candidates."
3. A course (a minimum of 3 credits) in philosophy or Christian ethics.
4. The final 3 credits may be drawn from any of the departmental divisions.

***Theological Studies: 12 credits**
6 credits in Introduction to Systematic Theology at the TH200 level
3 credits in a TH300 level course
3 credits in PH300 or ET300-level course

Practical Theology

The student is required to include in his or her program 15 credits drawn from the offerings available in this department, distributing the work as follows:

1. Courses SC101 and SC102, Speech Communication in Ministry I and II (2 credits), which are to be completed in the first year.
2. Courses PR201, PR202, Introduction to Preaching (4 credits), which are to be completed in the second year.
3. One course (3 credits) in each of the three remaining departmental areas: Christian education, congregational ministry, and pastoral care and specialized ministries.

***Practical Theological Studies: 14 credits**
2 credits in Speech Communication in Ministry
3 credits in Homiletics and Preaching
3 credits in Christian Education
3 credits in Pastoral Care
3 credits in a distributive elective

Field Education

Two field education units worth 2 credits each are required. The first is usually done during the summer between the junior and middler years and is selected from either GM102 or GM123. The second is usually done over the entire middler year and is selected from either GM104–105, GM108, or GM121–122. At least one of the course sites must be in a local church.

Electives

The remaining credits in the student's program may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Department distribution requirements.
2. Denominational studies, such as polity, which do not meet departmental distribution requirements. Students who are members of the Presbyterian Church (USA) ordinarily take Presbyterian Church Polity.
3. A senior research paper or thesis (3 or 6 credits).
4. Electives over and above the requirements.

Part-Time Study and Acceleration

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship. In a few instances, usually occasioned by ill-health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study. The foundational courses, and many others that are essential for a balanced and integrated program, meet through the week, and appropriate substitutes are ordinarily unavailable. The Seminary provides no assurance that a student who is able to attend class only on particular days, or for a restricted number of periods each day, will have access to

the courses he or she needs to complete the graduation requirements.

In addition to the regular academic semesters, the Seminary provides a summer session that is available to students under certain defined conditions. Students may draw upon the offerings of the summer session for the following reasons:

1. To pursue the intensive courses in the Greek or Hebrew language.
2. To satisfy requirements of the field education sequence.
3. To enroll in a program of clinical pastoral education.
4. To allow for a lighter full-time enrollment during the following fall and spring semesters.

Students contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing his or her work on a part-time basis.

Credit and Course Load Stipulations in the Revised Master of Divinity Program

Credits to graduate	**78**
Average credits per year*	**26**
Average credits per semester	**13**
Minimum full-time load	**9**
Maximum credits per semester	**15**
Maximum credits per year**	**28**
Maximum credits covered by tuition**	**84**
Core Requirements	**54**
Departmental	**50*****
Field Education	**4**
Electives	**24**

* **Students must enroll in two long terms and at least one short term in each year of the M.Div. program.**

** **These maximum stipulations do not include summer language courses.**

*** **Integrative courses can be designed so as to fulfill the requirements of more than one department, thus increasing the number of electives available to the student.**

The implications of these stipulations for students graduating in the classes of 2009 and 2010 are established by the Master's Studies Committee and will be published by the registrar.

Master of Divinity/Master of Arts Dual-Degree Program

Persons who at the time of application know that they wish to emphasize youth ministry or Christian education in their program may seek admission to a combined Master of Divinity/Master of Arts degree program and may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years,

the studies are coordinated from the outset to integrate preparation for ministry in the church with a specialization in Christian education or youth ministry. Although requirements for the two programs are unchanged, an integrated pattern of advisement enables the student to attain greater proficiency in theological studies as related to educational understanding and practice than would be possible were the degrees to be pursued in sequence. Students enrolled in this four-year program may also qualify for financial aid and housing for the duration of the program. A decision to discontinue the program, once admitted, will not guarantee that either degree separately may be concluded in what otherwise might be standard time.

M.Div. juniors who become interested in the dual-degree program after matriculation at Princeton Seminary can request to transfer to that program, provided that space is available. Applicants must:

1. present a written petition to the admissions committee requesting the transfer;
2. meet with the registrar, associate director of admissions, and a faculty member in the School of Christian Education to discuss the reason for their request.

The deadline for this transfer request is March 1. Students who transfer into the dual-degree program after matriculation at Princeton Seminary may not receive the same financial aid and housing benefits as those persons who are admitted to the Seminary as candidates in the dual-degree program.

Master of Arts Program

The two-year program for the Master of Arts in the area of Christian education includes basic studies in Bible, theology, church history, and practical theology. During the second year of study, students choose either a Christian education or youth ministry emphasis. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of discipleship formation. The M.A. is designed to prepare students for Christian religious education or youth ministry in parish and institutional settings; to provide training for teaching the Christian religion in church or secular schools; and to afford an opportunity for specialized preparation for youth ministry. It is not a degree earned as preparation for doctoral studies, and only under special circumstances should it be viewed as preparation for teaching in higher education.

Advanced Standing

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing, should indicate that fact at the time of application. Upon being informed of admission to Princeton Seminary, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and
2. consult with the registrar of the Seminary regarding transfer credit that will be granted.

A maximum of 30 (*26) semester units of course credit will be received in transfer or as advanced placement toward the M.A. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if he or she changes to the M.Div. program.

Where the candidate is permitted to apply credits earned elsewhere toward the Princeton M.A. requirements, the final year of study (30 semester credits) must in all cases be spent at Princeton Seminary.

Curriculum

The Master of Arts program (with emphasis in Christian education or youth ministry) requires the successful completion of work totaling 60 (*52) credit hours drawn from the four academic departments of the Seminary, and a listing of general ministries courses. The specific course/credit requirements are allocated as follows.

Biblical Studies

6 required credits as follows: courses OT101, Introduction to Old Testament Studies, and NT101, Introduction to New Testament Studies.

History

Course CH102, History of Christianity II, 3 credits, is required.

Theology

Courses TH221, Systematic Theology I, and TH222, Systematic Theology II, fulfill the 6-credit requirement of the Theology Department.

Practical Theology

The 25 credits required in practical theology are distributed as follows:

1. A course in pastoral care, 3 credits.
2. Course SC101, Speech Communication in Ministry I, 1 credit.
3. 21 credits in Christian education, selected in consultation with an adviser and normally including (a) an area introduction in the first year of study, (b) balanced coverage in the following subject areas: Christian education and psychology; Christian education and culture; teaching/curriculum; and practices of the spiritual life.

General Requirements

The student's program requires 4 to 6 credits from this listing.

1. Two field education units worth two credits each. The first is usually done during the summer between the junior and senior years and is selected from either GM102 or GM123. The second is usually done over the entire senior year and is selected from either GM104–05, GM108, or GM121–122. At least one of the sites must be in a local church.
2. Those who are members of the Presbyterian Church (USA) ordinarily take a course in Presbyterian Church Polity.

Electives

The remaining courses may be chosen from electives drawn from any of the four academic departments.

Youth Ministry

Candidates who wish to pursue their Master of Arts degree with an emphasis in youth ministry enroll for the regular requirements in biblical studies, history, theology, and interdepartmental studies. In addition, they will take 25 credits in the area of Practical Theology as follows:

1. A course in pastoral care, 3 credits.
2. Course SC101, Speech Communication in Ministry I, 1 credit.
3. 21 credits in Christian education, selected in consultation with an adviser and including (a) an area introduction in the first year of study; (b) ED352 Theological Foundations for Ministry with Youth; (c) ED353 Advanced Studies in Youth, Society, and Culture; and (d) balanced coverage in the following subject areas: Christian education and psychology, Christian education and culture, teaching/curriculum, and practices of the spiritual life.

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study, 30 credits hours (*26 credit hours). In each case the specific program components will be determined in terms of the student's previous education and experience.

Master of Arts (Theological Studies) Program

(International applicants only)

A two-year program for the degree of Master of Arts (Theological Studies) includes basic studies in Bible, theology, church history, and practical theology, and a specialization in one or more of the disciplines of theological scholarship. It is designed for persons who are being prepared for indigenous leadership in overseas church or academic institutions and who are recommended for such advanced work by the church or institution abroad.

Admission Requirements

Applications for the Master of Arts (Theological Studies) program should be addressed to the director of admission and financial aid and must be made through the candidate's church or through the educational institution in which he or she has been assured a position. Applications will not be considered if submitted independently.

An applicant is required to furnish, among other items specified on the application form, an endorsement from a responsible ecclesiastical or institutional officer, describing the position for which the applicant is being prepared and indicating the areas of specialization that he or she is expected to pursue. Other credentials include official records of all post-baccalaureate degrees. In addition to the above, applicants are required to achieve a minimum score of 560, with 57 expected on each of the three parts of the TOEFL (Test of English as a Foreign Language) paper-based examination, or 220 on the computer-based test. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 19; listening, 22; reading, 23; and speaking, 23. TOFEL scores are to be submitted with the application by the January 3 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

All required materials must be on file with the director of admissions and financial aid by January 3 in order for an applicant to be considered for admission for the following September. The program may not be begun midyear.

Program

60 (*52) semester hours are required for the Master of Arts (Theological Studies) degree. Specific requirements include:

OT101 Orientation to Old Testament Studies	3 credits
NT101 Orientation to New Testament Studies	3 credits
CH101 History of Christianity I	3 credits
TH221 Systematic Theology I	3 credits
Christian Ethics	3 credits
Practical Theology	6 credits
Specialization	18 credits
General electives	18 credits

Studies are pursued under an adviser designated by the registrar, who may approve course substitutions to address the candidate's background and particular needs.

Advanced Standing

Advanced standing not to exceed 30 (*26) semester hours may be granted by the registrar on the basis of post-baccalaureate study in a recognized institution of higher education. Requests for advanced standing must be made with the application and will not be entertained at a later date.

Master of Theology Program

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. degree, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the director of admissions and financial aid by May 1 for the following academic year. Applications submitted after May 1 will be considered if space is available. [NOTE: Required materials from all international applicants must be on file in the Office of Admissions and Financial Aid by January 3 for the following academic year. For information about scholarships available to international applicants, see p. 158 in this Catalogue.] The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. Where possible, at least one of these references should be from a professor or teacher with whom the applicant has studied. It is expected that in most cases applicants shall be certified as ministers or ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the applicant must submit an official transcript (usually sent directly from the school) of all college and seminary work pursued to date. A Th.M. applicant must provide evidence demonstrating he or she has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. An applicant educated in the U.S. who does not have an M.Div. degree will not be considered for admission to the Th.M. program. In the case of applicants not educated in the U.S., the admissions committee will consider whether the academic credentials presented show the equivalent of the completion of the M.Div. degree. Matriculation at the Seminary cannot be effected until proof of completion of the necessary academic requirements has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 560, with 57 expected on each of the three parts of the TOEFL (Test of English as a Foreign Language) paper based examination, or 220 on the computer-based test. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 19; listening, 22; reading, 23; and speaking, 23. TOFEL scores are to be submitted with the

application by the January 3 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of pastoral care (Department of Practical Theology) must have completed one unit of clinical pastoral education or an introductory course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the director of admissions and financial aid by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Th.M. Program

A total of 24 credit hours are required for the Th.M. degree. If the candidate wishes to present a research paper or thesis in partial fulfillment of the requirement, it shall be assigned 6 units of academic credit. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of his or her faculty adviser these courses are related to the student's field of concentration.

The candidate who seeks the degree without the presentation of a thesis is expected to pursue one or two courses which will require the writing of an essay or essays, which give evidence of ability to engage in research and present his or her investigation in an acceptable literary and academic form. Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory-level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

When a research paper or thesis is presented in partial fulfillment of degree requirements, it must be submitted to the professor concerned by the last class day of the semester in which it is due.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the research paper or thesis (where applicable). The schedule of courses in several program areas is so arranged, however, that candidates may attend class one day each week for eight semesters in succession, and receive the degree in four years. Class days may vary from semester to semester.

Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M degree. In view of this restriction, they may not choose to have their work evaluated on a Pass/Fail basis.

Doctor of Ministry Program

The Doctor of Ministry program is currently under review and is not admitting students. Those already enrolled in the program will continue and complete their degree in accordance with the Catalogue description in force when they began their course of study.

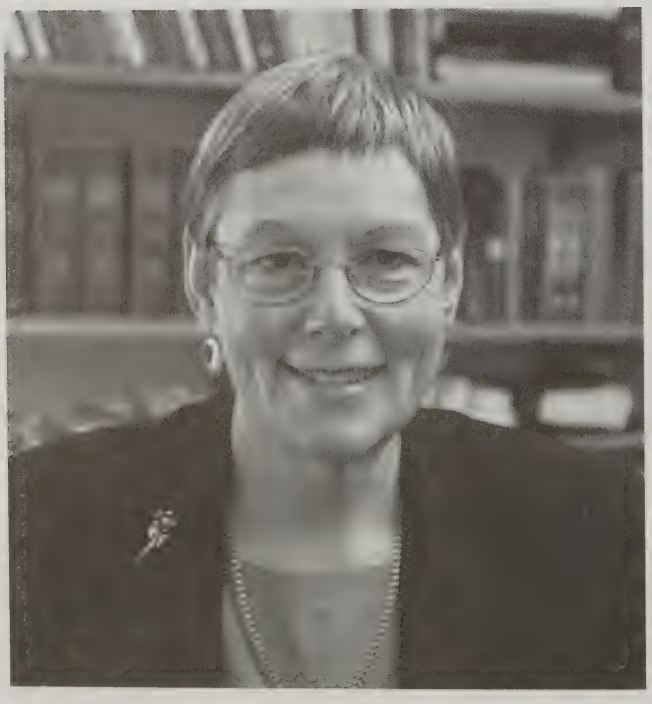
Doctor of Philosophy Program

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and seminaries. Programs are offered in thirteen fields of study, organized into five broad areas:

- Biblical Studies (Old Testament, New Testament)
- History and Ecumenics (Church History; History of Doctrine; Mission, Ecumenics, and History of Religions)
- Theology (Systematic Theology, Philosophy and Theology, Christian Ethics, History of Doctrine)
- Religion and Society
- Practical Theology (Christian Education, Pastoral Theology, Homiletics)

Individualized interdisciplinary programs are also sometimes permitted under the direct administration of the Ph.D. Studies Committee.

A personal interview is not required as part of the Ph.D. admissions process, but visitors are welcome. It is preferred that appointments be scheduled



Katharine Doob Sakenfeld
William Albright Eisenberger Professor of Old Testament Literature and Exegesis and Director of Ph.D. Studies

in advance through the Ph.D. Studies Office during the months of October, November, December, March, and April. The office may be contacted as follows:

Director
Ph.D. Studies Office
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Telephone: 609.497.7818
Toll-free telephone number: 800.622.6767, ext. 7818
Fax: 609.497.7819
Email: phd@ptsem.edu

Admission Requirements

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and ordinarily the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of applicants in Practical Theology. In other areas, if the M.Div. or its equivalent is absent, a minimum of two years of graduate study in religion is required. Included in the two years must be a course in each of the following: Old Testament; New Testament; systematic theology, philosophy, or ethics; history of religions; a human science in relation to religion; and two courses in the history of Christianity.

Candidates for programs in Christian Education, Pastoral Theology, and Homiletics must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

Language Requirements

Modern Languages

1. All candidates must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that students enter the program with a reading knowledge of both languages. The level of competence required may be roughly indicated as that to be expected from recent satisfactory completion of second-year college study of the language.

Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated before beginning the second year of residence, or the student's program will be terminated.

2. Tests in reading competence in German and French (written translations, with and without dictionary) will be conducted by the Seminary in September, January, and May. In lieu of the translation test, the Seminary will accept a passing grade in the Princeton University summer language courses for graduate students. Other certifications are acceptable substitutes only under exceptional circumstances.

Newly admitted students normally are expected to take the May test in one language in absentia. Registration for these tests is through the Ph.D. Studies Office of Princeton Seminary; the $70 fee is payable to Princeton Theological Seminary at the time of test registration. Newly admitted students who are not prepared to pass this test are normally expected to take one of the Princeton University summer language courses for graduate students. Information on these courses is available from the Ph.D. Studies Office.

3. Students who do not fulfill the first modern language requirement before the beginning of the first year will be classified as "qualifying candidates." Qualifying candidates may take only one doctoral seminar or course (permission of instructor required) and must engage in language study with an approved tutor at their own expense.

Qualifying candidates must take the language test in January. If the test is not passed, language study will continue during the second semester, again with only one seminar or course permitted. After the required first modern language test is passed, the term "qualifying candidate" will no longer apply. In every case, both modern foreign language requirements must be fulfilled before beginning the second year, or the student's program will be terminated.

Qualifying candidates will be considered full-time students, although they will be taking only one course or seminar, and will pay full tuition. During the third year (first semester if possible), those who were qualifying candidates will make up any seminar(s) missed. During this time, such candidates will pay the reduced tuition fee, although they will be taking seminars or courses for academic credit.

Those who have been qualifying candidates and who must take seminars or courses during the fall semester of their third year will follow the usual sequence: they will take the comprehensive examinations and write the dissertation proposal by the end of the third year (see pp. 51–53). If any required seminar is not offered until the second semester of the third year, the candidate must petition the Ph.D. Studies Committee for an exception to this deadline.

In no case will financial aid be extended beyond the fourth year to compensate for time lost due to failure to meet the language requirement.

4. Petitions for modern language substitutions, where permitted, should be submitted (after matriculation only) by the residence committee chair to the student's department, which will forward any recommendation for language substitution to the Ph.D. Studies Committee for final approval. Substitutions may be permitted if the requested language can be shown to be more relevant to the student's field of research, course of study, and career intentions than the language that would otherwise be required.

5. Modern language requirements by areas and fields are as follows:

   Biblical Studies (both fields): German and French required. Knowledge of German must be demonstrated before matriculation.

   History and Ecumenics (Church History and History of Doctrine): German and French required.

   History and Ecumenics (Mission, Ecumenics, and History of Religions): German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

Theology (all fields): German (required) and ordinarily French. A student may petition to substitute another modern language for French.
Religion and Society: German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).
Practical Theology (all fields): German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

Ancient Languages

Several fields require their Ph.D. candidates to demonstrate command of ancient languages, as set forth below.

Field	Languages
1. Old Testament	Hebrew*, Greek*, Ugaritic, and Aramaic
2. New Testament	Hebrew*, Greek*, and either Syriac, Aramaic, Latin, or Coptic
3. Homiletics	Hebrew* and Greek*
4. Early Church History	Greek* and Latin*
Early History of Doctrine	Greek* and Latin*
5. Medieval Church History	Latin*
Medieval History of Doctrine	Latin*
Reformation Church History	Latin*
Reformation History of Doctrine	Latin*

6. In special areas of History and Ecumenics and of Old Testament, other languages may be required as indicated by the subject matter of the field.

* Before matriculation, students must have a reading knowledge of these languages. In the case of 4. Early Church History and Early History of Doctrine, reading knowledge of either Greek or Latin is required at matriculation.

Application

Applications for the Ph.D. program, together with the necessary supporting documents, must be filed with the Office of Ph.D. Studies no later than December 31 for the following academic year. Applicants will be notified in March whether or not they have been admitted.

All forms necessary for application, together with detailed application instructions, may be accessed online at www.ptsem.edu. Those without web access may request printed forms from the Ph.D. Studies Office. The final deadline for receipt of all applications is December 31. All applicants, including alumni/ae, are required to pay a $70 nonrefundable application fee. Please note: A reduced fee of $50 is charged for applications with supporting documents received in the Ph.D. Studies Office BEFORE December 3. Any application received after December 3 must include the full $70 fee or it will not be processed.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origins, or disability in its admission policies.

Application credentials include the following:

1. Completed and signed application form, with designation of the desired academic area and field. Application for an interdisciplinary program requires a statement defining the unifying principle and setting forth a rationale for the whole.
2. A sketch of your intellectual history (700–1,000 words), indicating the factors that have brought you to your present focus of intellectual interests and vocational objectives, educational and ecclesiastical, and what you hope to learn from doctoral study at Princeton Seminary.
3. One academic paper (written in English, no more than thirty pages long) in your intended area of concentration and representative of your best work, demonstrating scholarly capacity in the field selected. (In the field of homiletics, the paper should be in homiletical theory or in theology or ethics, and three written sermons are to be submitted with the paper.) The paper will be evaluated by the following standards: (1) understanding of the subject treated and the materials used, (2) knowledge of relevant bibliography, (3) cogency and clarity of argument, and (4) constructive originality of thought.
4. References:

- Three letters of academic recommendation from individuals, ordinarily professors, who can write knowledgeably about your personal and academic qualifications and your suitability for your chosen field of study. Princeton Seminary reserves the right to contact your references and others for additional information pertinent to your application.
- A letter of reference from an appropriate ecclesiastical officer (e.g. bishop or presbytery executive if now engaged in professional church employment; supervising individual or committee chairperson if a candidate for ordination; local church pastor if other categories are inappropriate).
- A report of your academic standing at the institution where you are currently enrolled or that you most recently attended. The form should be completed by the dean, registrar, or other proper official.
- If an institution such as a college, seminary, or other body (other than a local church) has indicated its probable intention to employ you upon completion of Ph.D. work, an appropriate officer (e.g. dean, president, director) of that institution may complete the optional Institutional Endorsement Form.

5. Official transcripts from each college, seminary, or graduate school attended. Applicants enrolled in school at the time of application are asked to provide a list of current and projected courses for the academic year, and to send a transcript or informal record of fall term grades as soon as possible.
6. Scores for the Graduate Record Examination (GRE) or, in the case of applicants whose native language is not English, the Test of English as a Foreign Language (TOEFL). One of these tests is required (no exceptions); scores

must be received by December 31 (or by December 3 for those submitting early applications). Applicants are expected to achieve a minimum score of 57 on each section of the paper-based TOEFL, or a minimum score of 23 on each section of the computer-based TOEFL. GRE scores more than five years old and TOEFL scores more than two years old are no longer valid. Information on registration deadlines and test dates is available at www.ets.org.

7. Copies of any documents that could assist in interpreting your qualifications for doctoral study, such as a supervisor's report on your work or your own statement about your background, not specifically requested in the application form.
8. Conduct statement.
9. Preliminary Application for Ph.D. Housing (required for consideration for Seminary housing; will not be seen by admissions committee).
10. Student Financial Aid Application and Addendum (required for consideration for financial assistance and due by February 10; will not be seen by the Admissions Committee).

Program of Study

The Sequence of a Typical Program

The program of any particular student may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated.

1. Orientation and registration for incoming Ph.D. students is held immediately before the opening of the fall term in September. During the preceding May, students will be assigned temporary advisers who will help with first semester registration. Early in the semester a three-person residence committee will be appointed to work with the student throughout the residence period. From this committee and especially its chair, the student should secure counsel regarding courses and other aspects of the program up to the comprehensive examinations. As students plan their programs, they should remember that faculty will not normally be available during the summer recess or during official leaves from the Seminary. At these times members of the faculty have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members are normally substituted for residence committee chairs who are on leave.

2. After fulfilling the initial modern language requirement (see Language Requirements, above), the student enters a two-year period of full-time resident study prior to the completion of the comprehensive examinations. During this residence period, students are required to complete successfully a minimum of eight doctoral seminars or their equivalent. Full-time resident study is generally understood as enrollment for two or more seminars, courses, or directed readings per term, in accordance with faculty advisement, with availability Monday through Friday for library research and interaction with colleagues outside of scheduled class meetings. In no case is advanced standing granted at the time of acceptance for admission. In exceptional cases the Ph.D. Studies Committee may later reduce the time of residence preparation for the comprehensive examinations on recommendation of the student's department. Under no conditions will the minimum requirement of two years' full-time tuition be reduced.

3. In the second term of the first year, the student's work is reviewed and evaluated by the residence committee. This first-year review is based on a self-evaluation prepared and distributed by the student to members of the residence committee. After the review, a written evaluation of the first year is presented by the residence committee to the student and to the Ph.D. Studies Office.

4. The student is urged to give thought to possible dissertation areas and topics from the very beginning of residence. Seminar and course paper topics may be selected in part to explore such possibilities. During the second year of residence, the student should take the initiative to work out a research topic with the residence committee. The research topic must be approved by the student's department no later than the last departmental meeting of the second year of residence. A copy of the approved topic should then be submitted by the department to the Ph.D. Studies Office.

5. The period of resident study culminates in the comprehensive examinations, a series of five-hour written examinations followed within ten days to two weeks by an oral examination, usually two hours in length. With the permission of the student's residence committee and department, an essay may be presented in lieu of one of the written examinations. (Such permission generally is not granted in the Department of Biblical Studies.) Students in Religion and Society may present papers in lieu of two of the written examinations. Other variations in testing procedure must be approved by the Ph.D. Studies Committee. In the oral examination, which is conducted by the faculty in each area, the student's competence across the breadth of the field is assessed, and a determination is made as to whether the comprehensive examination as a whole has been passed or failed.

Examinations may be taken in April and May of the second year of residence or in September and October or January of the following year. With specific exceptions approved by the student's committee and department, the examinations should be taken at one period, with no more than seven days elapsing between the individual examinations. All seminars must be completed and grades recorded before comprehensive examinations begin. An exception to this rule will be made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken.

6. Upon the student's satisfactory completion of the comprehensive examinations, the student's department appoints a dissertation committee, taking into account the research topic and the student's suggestions. The committee is subject to the approval of the Ph.D. Studies Committee. The chair of the dissertation committee must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal to be submitted to the Ph.D. Studies Committee for approval. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last meeting of the Ph.D. Studies Committee in the third year. Failure to meet this deadline may result in dismissal.

During the summer recess or during official leaves from the Seminary, faculty members have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members may be appointed as substitutes for dissertation committee chairs who are on leave.

7. The Ph.D. Studies Committee has set a maximum length of 250 pages for a Princeton Seminary dissertation. Permission of the dissertation committee is required in advance for a significantly longer work. A final draft of the dissertation must be approved by the dissertation committee no later than March 15 of the year in which the degree is to be conferred. To allow sufficient time for evaluation of the dissertation, the student should submit the draft to the committee several weeks in advance of this deadline. Style guidelines and specifications are available from the Ph.D. Studies Office.

After the dissertation is approved, a date for a public oral examination is set by the candidate's department, in consultation with the candidate and with the approval of the Ph.D. Studies Office. Two final copies, together with two copies of an abstract of 350 words or less, must be delivered to the Ph.D. Studies Office no less than two weeks before the oral examination date. Upon satisfactory completion of this examination, the candidate is recommended by the examiners for the Ph.D. degree.

8. At least one week prior to the last faculty meeting of the term, three copies of the dissertation (unbound) are to be given to the Ph.D. Studies Office. Each copy must include an abstract of 350 words or less. The dissertation is made available to the scholarly world by microfilm, for which the candidate is to complete the Doctoral Dissertation Agreement Form in the Ph.D. Studies Office. The abstract is published in Dissertation Abstracts.

9. The Ph.D. program is designed to be completed in no more than five years of full-time study. In those cases in which candidates are allowed to study on a part-time basis during the dissertation stage, all degree requirements are expected to be completed within six years of entry into the program. After the six-year limit, extensions may be granted for one year at a time with a maximum of three one-year extensions. Extensions will be granted only on the basis of significant progress, which is normally construed to mean the submission of substantial amounts of written material to the dissertation committee. The candidacy will be terminated if the dissertation is not successfully defended within nine years of the date of entrance into the program.

As a basis for requesting the first year's extension beyond the six-year limit, the chair of the dissertation committee must indicate in writing that progress has been made on the dissertation and that some writing has been done that has been deemed satisfactory by the dissertation committee. As a basis for a second year of extension, the chair of the committee must report that approximately half of the total dissertation has been submitted and found satisfactory, and that the candidate is progressing on the second half of the dissertation. A third and final extension may be granted only on the basis of a personal appearance by the chair of the dissertation committee before the Ph.D. Studies Committee to make a substantial case that the dissertation can be successfully completed during the next academic year.*

Failure to pay tuition (full or reduced) for an academic year without approval of the senior vice president and chief operating officer, will result in termination of the candidacy.

* Seminary regulations for duration of program described above apply to all Ph.D. students. Due to U.S. government regulations, the duration of visas for foreign national students may in some cases be shorter than the time needed to complete the dissertation. Even if a student must depart from the U.S., dissertation research and writing may continue provided the student remains in good academic standing.

Areas and Fields of Study

The following sections describe the individual areas and fields of study in greater detail. Through seminars, courses, tutorials, and independent reading, students prepare for the comprehensive examinations throughout the period of residence, which normally includes two or three seminars or courses per term. If only one seminar is available, advanced courses or tutorials may be used to fill out the program. These structured elements are designed to leave students time for independent reading in their chosen fields of study. In consultation with the residence adviser it may be possible for a student to audit a course or seminar. Such audits will be recorded on transcripts upon receipt of a Report on Audited Course form, signed by the professor. These forms are available from the registrar and must be turned in to the Registrar's Office within two weeks of the last day of classes for the semester.

Students are urged to avail themselves of course offerings at the Princeton University Graduate School, in the Department of Religion, and in other departments.

Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education. The one-day Graduate Teaching Workshop is designed for students who will be leading preceptorials and is required of all teaching fellows. The two-semester Graduate Teaching Colloquium introduces Ph.D. students to the theory and practice of teaching at the college level, with an emphasis on mastering a variety of teaching approaches. A doctoral seminar, PT915–916 Teaching in Institutions of Higher Education, is available for students participating in the Graduate Teaching Colloquium who wish to do additional reading and research. The Graduate Teaching Workshop is a prerequisite to the colloquium and to the doctoral seminar, which may be offered in alternate years.

AREA I: Biblical Studies

In support of its programs, the department regularly offers two series of seminars, one series in Old Testament and one series in New Testament, designed to provide coverage of essential fields over the course of two academic years.

The Course of Study for Old Testament Candidates

The program of study in Old Testament features four broad areas of core competency: biblical theology, Old Testament exegesis, methods, and Hebrew and related Semitic languages. While every student must achieve a basic level of competence in each of these areas, the program also allows for substantial flexibility for students to shape their courses of study according to personal interests and to pursue interdisciplinary work should that be desirable. A student's program will ordinarily consist of at least eight seminars, five of which must be in Old Testament (distributed as stipulated below), as well as language study. In addition to doctoral seminars offered by the departmental faculty, doctoral offerings by other Seminary and Princeton University faculty, as well as selected advanced Master of Divinity courses, may be incorporated into a student's program.

Seminars and Languages

Theology—Every student is required to complete a two-semester sequence of seminars in biblical theology: Biblical Theology I: Issues in Old Testament Theology, and Biblical Theology II: Issues in New Testament Theology.

Exegesis—Each student is expected to gain proficiency in exegesis commensurate with doctoral-level work. Various options for pursuing exegetical work are available, including advanced exegesis courses, book-based doctoral seminars, and yearlong tutorials. The successful completion of any one of these will satisfy the department's basic exegetical competency requirement.

Methods—The department offers various opportunities to investigate a broad range of methodological approaches to Old Testament study. Ordinarily, a student will take at least three of the following seminars:

- Near Eastern Backgrounds to Israelite Religion
- Literary Approaches to Old Testament Interpretation
- Biblical History in its Ancient Near Eastern Context
- History of Biblical Interpretation

Hebrew, Greek, and Semitic Languages—To strengthen proficiency in Hebrew, a series of reading courses in both prose and poetry and a Hebraica seminar focusing on historical grammar and text criticism are regularly offered. Courses in other Semitic languages include Aramaic (and Syriac), Ugaritic, Northwest Semitic Epigraphy, and Akkadian. These latter course offerings are designed to deepen and enrich students' linguistic understanding of Hebrew and to enable students to access the rich array of textual materials from the wider ancient Near East for comparative purposes. The department requires a basic level of competency in Hebrew, Greek, and Northwest Semitic. These requirements are to be met as follows:

Hebrew—Passing a competency examination at any point during the first two years of the program. Normally this examination is given twice a year, once in the fall and once in the spring.

Greek—Either by passing a competency examination or by completing a course (Old Testament or New Testament) that includes a substantial Greek component.

Northwest Semitic—Successful completion of two courses, one from each of the following areas:

- Northwest Semitic Epigraphy or Ugaritic
- Aramaic I (Syriac grammar) or Aramaic II (survey of selected dialects including biblical Aramaic)

Examinations

1. Old Testament Critical Issues and New Testament Critical Issues (two separate examinations will each be offered on only one date per semester). These are to be taken before the end of the second year. A bibliography of classic works is sent to all new Ph.D. candidates upon acceptance of admission with the suggestion that the summer before entering be used (if possible) to begin to read from the bibliography. Students are strongly encouraged to meet together for discussion as part of their preparation for these examinations.

2. Comprehensive Examinations. In consultation with faculty advisers, each student will choose three areas of examination from the following list:

- Biblical Theology (with a concentration in Old Testament theology)
- Old Testament History
- Ancient Near Eastern Literature
- Literary Approaches
- Hermeneutics
- History of Israelite Religion
- Northwest Semitic Inscriptions (including Ugaritic)
- New Testament Studies
- History of Interpretation

The Course of Study for New Testament Candidates

The program of study in New Testament seeks to equip students to pursue original academic research by fostering a broad competency in biblical theology, New Testament exegesis, and the political, social, and religious worlds of early Judaism and earliest Christianity. Within this larger framework, the program allows for substantial flexibility for students to shape their courses of study according to personal interests and to pursue cross-disciplinary work. A student's program will normally consist of eight seminars or courses (distributed as stipulated below) spread over two academic years. Advanced Greek and other language courses do not count toward the fulfillment of this requirement.

In addition to doctoral seminars offered by the departmental faculty, doctoral offerings by other Seminary and Princeton University faculty, as well as selected advanced Master of Divinity courses, may be incorporated into a student's program.

Seminars and Languages

Biblical Theology—Every student is required to complete a two-semester sequence of seminars in biblical theology: Biblical Theology I: Issues in Old Testament Theology, and Biblical Theology II: Issues in New Testament Theology.

New Testament Exegesis—Each student is expected to gain proficiency in exegesis commensurate with doctoral-level work. A minimum of two exegetical seminars or courses is required, covering texts from at least two of the following corpora: Synoptic Gospels, Johannine Literature, Letters of Paul, Catholic Epistles, and Revelation.

The Contexts of Early Judaism and Earliest Christianity—Students are required to take two seminars or courses exploring some aspect of the larger social, cultural, religious, and political contexts of Christian origins.

Additional Seminars—The remaining two seminars or courses may be taken in an area outside New Testament studies (e.g., Old Testament, cultural studies, patristics, literary theory, theology, classics, etc.).

Language Proficiency—The department requires a basic level of competency in Greek, Hebrew, and at least one other ancient language. These requirements are to be met as follows:

1. New Testament Greek: Passing a competency examination at any point during the two years of residency, but before comprehensive exams are taken. Normally this examination is given twice a year, once in the fall and once in the spring. A course in Rapid Reading of the Greek New Testament will regularly be offered to help students who are not yet able to pass the exam; however, this course will not count toward program requirements.
2. Advanced Hellenistic Greek: Successful completion of the Advanced Greek seminar (offered every two years) or an equivalent course in non-New Testament Greek.
3. Hebrew: Competency in Hebrew may be satisfied either by completing a course that includes a substantial Hebrew component or by passing an examination offered by the Old Testament faculty. Normally this examination is given twice a year, once in the fall and once in the spring.
4. Students will demonstrate proficiency in at least one of the following languages by taking a course or passing an examination administered by the department: Aramaic, Coptic, Latin, or Syriac.

Examinations

1. Old Testament Critical Issues and New Testament Critical Issues (two separate examinations) will each be offered on only one date per semester. These are to be taken before the end of the second year. A bibliography of classic works is sent to all new Ph.D. candidates upon acceptance of admission with the suggestion that the summer before entering be used (if possible) to begin to read from the bibliography. Students are strongly encouraged to meet together for discussion as part of their preparation for these examinations.
2. Comprehensive Examinations. Students will be examined in the following areas:

- New Testament Theology and Exegesis
- The Environment of Earliest Christianity
- One elective from among the following:
  - The Old Testament in the New
  - Extracanonical Jewish and Christian Literature
  - The Historical Jesus
  - The Gospels
  - Luke–Acts
  - Paul and the Pauline Tradition
  - The Catholic Epistles and Revelation
  - Literary Approaches to the New Testament Interpretation
  - Sociological Approaches to the New Testament Interpretation
  - Cultural Hermeneutics
  - History of Biblical Interpretation
  - Biblical Theology, History of Doctrine, and Systematic Theology

For the comprehensive examinations in New Testament Theology and the Environment of Earliest Christianity, the student will be provided with a bibliography of selected primary and secondary sources as well as a list of important topics or issues on which to focus attention. The bibliographies will be shaped in part by the student's own interests and goals. Although many graduate seminars offered each year overlap with one or more of the indicated elective areas, the student may not assume that seminars will always be available in all areas. The initiative of designing a bibliography for examination in any of these elective areas rests with the student, in consultation with the faculty. Approval of electives and special areas resides in the Department.

AREA II: History and Ecumenics

The history of Christianity may be studied either as Church History or as History of Doctrine. Church History is concerned with the development of doctrine but stresses the social, cultural, and institutional aspects of Christianity. The History of Doctrine emphasizes ideas. Its purpose is to understand theology in the context of the historical setting and in terms of the broader development of the Christian faith. Some acquaintance with the social and institutional framework in which ideas emerge is assumed, but it is not the central focus. (History of Doctrine may also be studied under Area III, Theology.) Although Church History and History of Doctrine examine the history of Christianity with different emphases, both share the same basic requirements as to residence, dissertation proposal, comprehensive examinations, and the preparation of a thesis. These requirements are outlined below.

Residence Requirements

The programs in Church History and History of Doctrine include six major divisions of study: the early church, the medieval church, the Reformation, the modern European church, the American church, and the history of worship. Over the two years of residence, a student must successfully complete ten doctoral seminars, at least four on the full-scale research track and up to six on the reading track. These two tracks are defined as follows: 1. The research track requires meeting all requirements during the course of the semester and writing the major research paper(s); 2. The reading track entails meeting specific reading and writing requirements, but it will not involve a final research paper. Students ordinarily take one seminar on the research track and one or two seminars on the reading track during a given semester. Second-year students who are teaching fellows normally take two (not three) seminars that semester.

Students must choose these seminars in consultation with their advisers to constitute a coherent core of studies while meeting the following distribution requirements:

1. The seminars taken on the research track must include at least three seminars chosen from the Church History era seminars, i.e., the following list: CH921 Patristic Theological Literature, CH925 Medieval Theological Literature, CH932 Luther Interpretation, CH933 Calvin and the Classical Reformed Tradition, CH955 Modern European Church History, and CH970 American Church History. One research seminar may be chosen from other doctoral offerings at the Seminary or Princeton University.

2. The seminars taken on the reading track will normally be chosen from any of the doctoral offerings of Princeton Theological Seminary or Princeton University. One of these reading seminars will be CH900 Historical Method, which includes regular attendance at the History Colloquium throughout the first year of residence. Ordinarily, seminars taken on the reading track will be graded on a Pass/Fail basis.

3. The final list of ten seminars must include: 1. at least one offering from each of the five traditional eras of church history; 2. at least one offering from the broader departmental offerings, i.e., in mission, ecumenics, and the history of religions, or in sociology of religion; and 3. normally, at least one appropriate course at Princeton University.

Ph.D. candidates may also wish to audit mid-level courses—that is, courses designated as "multi-program" in the Seminary catalogue. If such courses are taken for credit, additional work will usually be required.

Ph.D. candidates are also encouraged to develop further language skills through auditing Seminary courses or enrolling in appropriate University courses. These opportunities, however, do not count toward the ten seminars.

Early in the period of residence, students should begin to think of possible thesis topics and should be prepared to submit a research topic statement to the department by the end of the second year, following the departmental guidelines available from the residence committee. The research topic must be approved by the department before students may take the comprehensive examinations.

Comprehensive Examinations

Candidates are to select, with their residence committees, five areas for the comprehensive examinations as follows:

1. Two examinations, one general and one specialized, in areas defined as requisite background for the proposed dissertation, usually within the same major division of the history of Christianity
2. Two examinations focused on two major divisions of the history of Christianity other than that of the dissertation
3. An examination involving the two remaining divisions of the history of Christianity

Of these examinations, one will combine the era(s) with one of the four other areas of study of the department; this examination and its bibliography will be prepared jointly by the two professors responsible for those fields. Examiners are appointed by the department in consultation with the student and his or her residence committee. Departmental reading lists will be provided for area examinations. These are subject to periodic revisions. In all cases, the instructor setting the examination has final responsibility for determining the bibliography.

Mission, Ecumenics, and the History of Religions

Within the History Department, with an interdisciplinary link to the Theology Department, a division in Mission (theology and history), Ecumenics (theology and history), and History of Religions provides a distinctive concentration in Ph.D. Studies on the worldwide witness of the Christian church, ecumenical relations among churches, and the history of religions. The three segments of the program are integrally related. No one part can be studied in isolation. While focusing on

mission history and theology, ecumenical history and theology, and the interaction of the Christian faith with other religions and secular ideologies, Mission, Ecumenics, and History of Religions encourages interdisciplinary approaches that draw on all Seminary departments.

Representative Seminars
Seminars for 2007–08:
Ethics and International Relations [Graham]
Modern European Church History [Deming]
African Initiatives in Christianity [Omenyo]
Sociology of Religion [Fenn]
The Jews in Christian Scripture and Theology [Charry]
Preaching the Gospel in Diverse Cultures [LaRue]

Seminars for 2008–09:
Seminar in Missional and Ecumenical Theology [Guder]
Methods in Religious and Theological Studies [Taylor]
Patristic Theological Literature [McVey]
Critical Issues in the History of Religion [Young]
History of Christian Spirituality [B.K. Lee]

Residence Requirements

The program in Mission (theology and history), Ecumenics (theology and history), and History of Religions includes, as the name implies, three major divisions of this field of study. It requires the successful completion of eight seminars (or their equivalents) during two years of residence. Of these eight seminars, at least six should be taken on the research track, which entails, in addition to any other requirements set by the instructor, the writing of a major research paper. As many as two seminars may be taken on the reading track. Decisions about seminar tracks should be made in consultation with the student's residence committee. Though the student may concentrate during the two years of required residence in any one of the three fields, he or she will normally be expected to take at least one doctoral seminar (or its equivalent) in each of the three major divisions. The remaining five course requirements may be taken from doctoral or mid-level courses in this program, other offerings in the History and Theology Departments, offerings in the pertinent fields at the Seminary or at Princeton University, or special reading courses, as approved by the student's residence committee. If mid-level courses are taken for credit, additional work will be required. Students are also expected to attend the History Colloquium for two years.

Early in the period of residence, students should discuss possible thesis topics with their advisers. The research topic, which must be approved by the department by the end of the second year, should be prepared following the departmental guidelines available from the residence committee.

Comprehensive Examinations

The program offers six fields of comprehensive emphases:

1. Missional theology as a global (i.e. Western and non-Western) and multicultural engagement with the classical theological disciplines
2. History of Christian mission, historical and contemporary
3. The ecumenical character of Christianity, engaged historically and theologically
4. Study of one or more non-Christian religions, with reference to both Western and non-Western contexts
5. Theory and methodology for the history of religions in relation to interreligious dialogue, comparative theology, and theology of religions
6. Social theory for the study of world Christianity in cross-cultural contexts

Of the five comprehensive examinations to be taken by doctoral students after the completion of their two-year residency, there will be at least one each in the areas emphasized by Mission, Ecumenics, and History of Religions.

AREA III: Theology

The several fields of the Department of Theology (systematic theology, philosophy and theology, Christian ethics, and history of doctrine) are closely interrelated. Candidates normally will be examined in each, as well as in the particular field chosen for specialization (see description of comprehensive examinations). The department offers a cycle of seminars in its principal fields, for which all candidates intending to be examined in these fields normally must register and which they must complete successfully. In addition to the seminars, some carefully selected M.Div. courses or graduate offerings at Princeton University, which are also open to Ph.D. candidates, may be recommended.

A concentration in History of Doctrine may be pursued within either the Theology Department or the History Department. In the Theology Department, the intent is to study the history of theology for the constructive theological task in the present day. Graduates are primarily theologians whose work has been focused on historical materials. In the History Department, the intent is to provide an understanding of theology in the context of the historical setting and the development of the Christian faith. Graduates are primarily historians who have focused on the development of theological ideas. The difference between the two departments and the examinations that students take is primarily methodological. For comparison, please see the History of Doctrine program description under Area II, History and Ecumenics.

Comprehensive Examinations

Candidates in Systematic Theology are examined in systematic theology, the history of doctrine, ethics, and philosophy as related to the theological enterprise. A fifth examination or paper will deal with a subject in theology related to the student's major interest and possibly to the dissertation.

Candidates in Philosophy and Theology are examined in systematic theology, the history of doctrine, ethics, and philosophy as related to the theological enterprise. An additional examination will deal with subjects appropriate to the student's

program, chosen from: 1. the history of philosophy, with concentration in a certain period; 2. an area of philosophy, such as metaphysics or history and philosophy of science; and 3. a school of theology, with its antecedents and consequences.

Candidates in Christian Ethics are examined in ethics, systematic theology, and philosophy. Two additional examinations will deal with subjects appropriate to the student's program, chosen from: 1. history of doctrine, 2. a social or natural science as related to ethics, 3. mission and ecumenics, 4. the history and culture of a non-Western society, and 5. a special subject related to the student's major interest and possibly to the dissertation.

Candidates pursuing History of Doctrine within the Theology Department are examined in ethics, philosophy as related to the theological enterprise, and systematic theology. Two additional examinations in the history of doctrine will have a strong historiographical component.

AREA IV: Religion and Society

The Ph.D. program in Religion and Society is designed to bring the resources of religion, the study of theology, philosophy, and the social sciences to the task of understanding the common life in its various contexts and human responsibility toward all creation. It prepares candidates for teaching, research, and other scholarly and ecclesiastical service in social ethics. It is expected that all candidates will develop a commitment in social ethics based on the study of the Christian traditions as they are emerging from around the world and of the philosophies and faiths that challenge them, including the ethics of at least one non-Christian tradition. It is also expected that each student will master the tools of critical social understanding and critical and reconstructive theories of religion in the areas of ethics and religion.

The program in Religion and Society is interdisciplinary and dialogical. It involves conversation between theology and social thought about basic commitments of faith and their implications for action, between the social sciences and ethics about the relation of social analysis to social involvement, and among the various schools of thought and leaders in all these disciplines. The aim of this program is to enable candidates to engage social issues and to work out a Christian ethic that involves a clear theological vision; a compelling view of rights, duties, responsibilities, and virtues; and a method of research and teaching that fosters engagement in social action.

Representative Seminars
Seminars for 2007–08:
Ethics and International Relations [Graham]
Modern European Church History [Deming]
African Initiatives in Christianity [Omenyo]
Philosophy of Art and Culture [Graham]
Types of Christian Ethics [Duff]
Sociology of Religion [Fenn]
Practical Theology and the Human Sciences in Dialogue [Osmer]

Seminars for 2008–09:
American Religious History [Moorhead]
Seminar in Missional and Ecumenical Theology [Guder]
Methods in Religious and Theological Studies [Taylor]
Critical Issues in the History of Religion [Young]
Theology and the Challenge of Interdisciplinary Reflection [van Huyssteen]

Comprehensive Examinations

Candidates will be examined in the following areas. In areas four and five, papers may be substituted for the examinations.

1. Historical Ethics
2. Social and Theological Ethics in the Twentieth and Twenty-first Centuries
3. Social Sciences. This examination may be taken in one of the following: sociology of religion, political science, anthropology, social history, social psychology, and cultural analysis. The purpose of this examination is to equip candidates to grasp, assess, and employ the fundamental perspectives, concepts, methods, and theories that bear on the roles of religion and ethics in society.
4. The Religious and Social Ethics of a Non-Christian Tradition (Confucian, Buddhist, Hindu, Islamic, Indigenous, Judaic), with special reference to its encounter with Christianity in at least one context
5. An examination related to the dissertation and focused on an area of public policy or on social ethics in a cross-cultural context

AREA V: Practical Theology

The Department of Practical Theology offers Ph.D. programs in Christian Education, Pastoral Theology, and Homiletics. Candidates are to complete successfully a minimum of eight doctoral seminars or their equivalent, two of which must be inter-area seminars on issues of common concern to the whole field of Practical Theology. One of these two seminars must be PT900 History and Method of Practical Theology. In addition, each of the three areas will have specific requirements for the remaining six seminars.

Comprehensive Examinations

Students in Practical Theology are required to take five written comprehensive examinations (one departmental examination in practical theology and four area examinations), the timing of which will be determined in consultation with the residence committee. The examinations may all be taken during one of the following two examination periods, namely, September and October of the third year or January of the third year. Alternatively, the examinations may be divided, so that one or two examinations may be taken in April and May of the second year and three or four examinations in September and October of the third year, or one or two examinations in September and October of the third year and three or four examinations in January of the third year. When the examinations are divided, the examination in Practical Theology will always be taken as the first in the overall sequence. The oral examination will be based on the written examinations.

Candidates in Christian Education are to write examinations in the following areas:

1. Practical theology
2. Christian education and psychology
3. Christian education and social theory
4. Practical theology and biblical or other theological disciplines
5. Christian education in historical perspective

Candidates in Pastoral Theology are to write examinations in the following areas:

1. Practical theology
2. One or more of the human sciences (e.g., psychology, sociology, anthropology)
3. The theological disciplines (systematic theology, ethics, biblical theology, or philosophy as related to the theological enterprise)
4. Theory, method, and practice in pastoral theology
5. Psychology of religion, or another field of relevance to pastoral theology (e.g., philosophy of religion, sociology of religion, religion and science, religion and literature)

A paper may be substituted for one of the four area examinations.

Candidates in Homiletics are to write examinations in the following areas:

1. Practical theology
2. Rhetorical and performance theory in preaching
3. History, theory, and practice of preaching
4. Theology and hermeneutics in preaching
5. Either the relationship between preaching and the worship, order, and mission of the church, or a topic selected by the residence committee in consultation with the student, such as the social and cultural contexts of preaching

Additional Programs and Requirements

Joint M.Div. and M.S.W. Program in Ministry and Social Work

A joint program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University's Graduate School of Social Work is available for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work. M.Div. students interested in the joint program should inquire about the program early during their junior year and must apply no later than January of their middler year. The Seminary recommends students to the program but makes no guarantee that applications to Rutgers University will be successful. In consultation with the registrar, the M.Div. requirements are completed as usual in the first three years. During the senior year a total of 12 credits of coursework taken at Rutgers University will be credited toward the Seminary degree, while approved Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Rutgers Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. earlier than might otherwise be the case, ordinarily by the end of the fourth academic year. Since students end their relationship with the Seminary upon receipt of the M.Div., neither Seminary housing nor financial aid is available during the fourth year of study.

Robert Dykstra
Professor of Pastoral Theology

Applications for this program should be filed with the Seminary registrar no later than January of the middler year of study. Extra tuition costs are involved during the third year of M.Div. study, and financial aid is available. Information on specific requirements of this program is available from the registrar.

The following Seminary courses are approved by Rutgers for the M.S.W. program:

ED215	Educational Psychology
ED216	Developmental Psychology
PC461	Pastoral Care and The Life Cycle
CH435	Sects and Cults in America
CH436	The Search for a Christian America
CH442	The Ministry and History of the Traditional African American Denominations
CM360	Building Health Ministries in Congregations
CS201	Religion and Society
CS223	Church, Community, and Nation
CS230	Religion and Time
CS370	Civil Religion and Its Discontents
CS475	Ministry, Conflict, and Cataclysm
ED353	Advanced Studies in Youth, Society, and Culture
ED372	Small Groups and Spiritual Formation
ET346	Issues in Biomedical Ethics
ET348	Issues in Human Sexuality
PC239	Death and Dying
PC242	Sexuality and the Christian Body
PC250	Marriage, Family, and the Christian Community
PC253	Pastoral Care of Adolescents
PC266	Pastoral Care of Men
PC280	Pastoral Counseling
PC340	Spirituality and Health
PC349	Pastoral and Congregational Approaches to Addiction Prevention and Recovery
PC350	Addiction and Grace: Resources for Ministry
PC360	The Self in the System
PC370	Health Care Decisions to Live By
PC470	Persons in Pain
PC471	Families in Pain
PC472	The Minister and Mental Illness
PC477	Confession and Forgiveness in Pastoral Perspective
TH483	Critical Race Theory as Theological Change
TH495	A Time to Embrace

National Capital Semester for Seminarians

This spring semester-long, intensive program of study in ethics, theology, and public policy is offered through Wesley Theological Seminary in Washington DC. The National Capital Semester for Seminarians (NCSS) is open to a limited number of M.Div. students in their middler year and to dual-degree students in years

two and three. NCSS brings together seminary students from accredited theological schools across the country for a combination of classroom experience, field visits, and internships. It offers seminar-style engagement with a changing array of questions in public life, exposure to those involved in policy formation, implementation, and critique, and the opportunity for hands-on experience in one of the wide range of organizations doing research, advocacy, and implementation. Participants retain their enrollment at and pay tuition to Princeton Seminary during the program, and are eligible for financial assistance. Housing and meal costs are paid directly to Wesley Seminary and students bear their own costs for books, transportation, and miscellaneous expenses. Students selected for this program will postpone their academic year field education placement until their senior year. For additional information and an application, visit the NCSS web site at www.cctpp.org/ncss.htm. Interested students should notify the registrar and pick up a supplement to the online application. Applications, due no later than October 15 for the following spring semester, will be submitted to the Religion and Society Committee for approval.

Presbyterian Exchange Program

Master of Divinity candidates in their third or fourth semester or dual-degree candidates in their third, fourth, fifth, or sixth semester may study at another Presbyterian Church (USA) Seminary for one semester, should that institution offer courses helpful to the student's future ministry. While remaining enrolled at Princeton Theological Seminary, and thus eligible for its financial aid, the student attends and pays room and board to the host seminary. All credits and grades for work done during the exchange are carried on the student's Princeton transcript.

Application for this program should be made through the registrar at the beginning of the semester preceding the desired exchange.

International Exchange Programs

The Seminary has several exchanges with international educational institutions, not all of which are active in any one year. Interested persons should watch for announcements in the Wineskin from the dean of academic affairs.

Special Students (non-degree)

The Seminary admits a limited number of qualified applicants who desire to pursue studies at the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. Special students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Office of Admissions and Financial Aid.

Auditors

Auditors are those who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status.

Affiliated Auditors

Faculty spouses, student spouses, and persons invited by the president to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the registrar no later than the tenth class day of the semester, the end of drop/add period.

Non-Affiliated Auditors

Other qualified persons may audit classes, provided they have secured the permission of the professors involved, have enrolled with the registrar, and have paid the required fee for each course audited. Applicants should correspond with the registrar before contacting the professor. No outside auditors will be allowed to enroll after the tenth class day of the semester.

Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be allowed to register for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not regarded to be alumni/ae of the Seminary.

A similar courtesy is extended to graduates of the Seminary who reside in the area and who wish to pursue an occasional course without becoming candidates for an advanced degree. Such work is appended to the graduate's Seminary record.

Persons who wish to inquire about unclassified status should correspond with the registrar. Unclassified students are charged tuition, are not eligible for financial assistance, and normally cannot be considered for student services and/or campus accommodations.

Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a visiting scholar, which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low-rental furnished apartments are included among these privileges. Applicants for visiting scholar privileges should correspond with the president. The deadline for applications is November 15 for the following academic year, and applicants are usually notified by January 31 regarding the status of their applications.

Doctoral Research Scholars

The Doctoral Research Scholar Program is designed to offer a brief four-month period of access to the Seminary libraries for foreign nationals, in support of their dissertation research at their home institution. For the limited number of spaces available in the program, preference is given to applicants whose dissertation research will be most enhanced by access in Princeton to resources not available at home and who show the greatest promise for contributing to future

research and teaching in their home contexts. Application forms and instructions are available on the Seminary website. For additional information, email drsp@ptsem.edu.

International Students

Along with the other admission credentials, an international student desiring to enter a master's-level program at the Seminary is required to have sent to the director of admissions and financial aid a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (GCE) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

For an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). Applicants are required to achieve a minimum score of 560, with 57 expected on each of the three parts of the TOEFL paper-based examination, or 220 on the computer-based test. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 19; listening, 23; reading, 23; and speaking, 23. TOEFL scores are to be submitted with the application by the January 3 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not usually admitted to the M.Div. program.

International students who wish to study at Princeton Theological Seminary must be in valid F-1 visa status prior to the start of classes.

The Office of Multicultural Relations will assist admitted students in the enrollment process. All correspondence and communication with admitted international students will be facilitated through the Office of Multicultural Relations. All admitted international students will be required to attend the Early Orientation Program that is scheduled prior to the start of the fall semester.

Mid-Year Admissions

Under normal circumstances the student should begin seminary work in the fall of the year. However, candidates for the Th.M. degree, as well as special students, may undertake their studies at the beginning of the second semester. This privilege cannot be extended to international students. Applicants seeking advanced standing in the M.Div. and M.A. programs may be considered for admission beginning the second semester on a space-available basis.

Completion of Degree Requirements

Every degree candidate is responsible for ascertaining whether all course requirements have been fulfilled. The registrar maintains current records on all students except Ph.D. and D.Min. candidates, who are served by the Ph.D. and D.Min. offices respectively. The Seminary is not responsible for calling attention to deficiencies in a student's progress unless those deficiencies are made the basis for disciplinary action.

Every student who expects to receive a degree at the annual commencement exercises, either in person or in absentia, shall file with the registrar not later than January 10 an Application to Receive a Seminary Degree. Failure to comply with this requirement may result in postponement of graduation until the following academic year.

Rules and Regulations

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the Handbook. This document is issued each year at the beginning of the fall semester and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards of Satisfactory Progress (found under "Academic Regulations"), a federally mandated guide to eligibility for certain kinds of financial assistance.

As an essential part of the admission process, applicants are requested to provide several kinds of information regarding their personal and academic background. Failure to make written disclosure of information solicited on the application form, or misrepresentation in the information supplied, constitutes a prima facie basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, and are reasonably believed to cast doubt upon the student's suitability for theological study, he or she is subject to dismissal.

Other Educational Opportunities at the Seminary

Erdman Center of Continuing Education

Director of Programs: Raymond E. Bonwell III
Director of Hispanic Leadership Program: Gabriel A. Salguero
Co-director, Institute for Youth Ministry: Dayle Gillespie Rounds
Co-director, Institute for Youth Ministry: Amy Scott Vaughn
Community Programs Coordinator: Mary Grace Royal
Conference Coordinator: Amy Ehlin
Hospitality Coordinator: Kecelyn Santiago
Operations Coordinator: Sharon E. Huber

The Erdman Center, Princeton Theological Seminary's Center of Continuing Education, offers a forum for theologically focused professional and continuing education that is both interdisciplinary and cross-cultural in nature. Professionals in ministry, medicine, law, and social work, as well as all people who are intellectually and theologically curious, will find that Erdman Center's curricula and programs challenge participants to think through a theological lens, providing a fresh perspective to relevant social, political, economic, and spiritual issues that directly affect the course of one's personal and professional life. The Erdman Center is a place to grow.

In addition to educational programs, the Erdman Center also offers lodging and conference services for groups and individuals. The Erdman Center's technology-equipped conference facilities, comfortable lodging, and hospitality and support services are available to all those who wish to host meetings, retreats, or personal independent study sessions. The Erdman Center is a place to gather.

Finally, the Erdman Art Gallery exhibits artwork from local, national, and international artists throughout the year. The exhibits represent a variety of media, including paintings, drawings, graphic arts, sculpture, photography, and textiles. Receptions with artists and related workshops are held regularly in connection with the art exhibits.

The center's page on the Seminary web site, www.ptsem.edu/ce, provides an up-to-date and complete listing of its program and offerings. You may also request email updates of upcoming programs by sending email to coned@ptsem.edu. For more information, please call the center at 609.497.7990.

Certificate Programs

During the 2007–2008 academic year, the Erdman Center will launch four Certificate Programs:

- Basic and Advanced Certificates in Christian Caregiving;
- The Academy of Biblical and Theological Studies (primarily designed for lay pastors and the theologically curious);
- Certificate in Nonprofit Financial Management; and
- Certificate in World Religion.

The center also participates in specialized certification programs of the Presbyterian Church (USA): Presbyterian Christian Educator Certification, Presbyterian Interim Ministry Certification, and certification through the Administrative Personnel Association (APA).

Hispanic/Latino(a) Leadership Program

The Erdman Center offers a multifaceted leadership development program for the Hispanic/Latino(a) church community, addressing the nexus of church and public life in interdisciplinary ways. The program is intentional about preparing ecclesial, lay, and marketplace leaders. It offers Spanish and Portuguese language tracks for the Certificate Programs in Nonprofit Financial Management, the Academy of Biblical and Theological Studies, and other programs and events, including those focusing on the church and public policy.

For further information contact:
The Rev. Gabriel Salguero
Director, Hispanic/Latino(a) Leadership Program
Erdman Center of Continuing Education
Email: gabriel.salguero@ptsem.edu
Phone: 609.497.7994

Lodging, Facilities, Child Care, and Meals

Lodging in the Erdman Center is not limited to continuing education or conference participants. Conveniently located across the street from the Seminary's Speer and Luce Libraries, Erdman Center is a non-smoking, no-pet facility with sixty comfortable guest rooms, all of which have telephones with voicemail and complimentary cable high-speed Internet access. For room types, rates, availability, and reservation, please call 609. 497.7990.

The Erdman Center's meeting facility is available on a space-available basis to both Seminary-related and community groups. The premier room at the center is the Cooper Conference Room, a state-of-the-art "smart classroom." Other meeting spaces include the elegant Clarke Lounge, a fully functional art studio, and a small conference room.

Three spaces at the Carol Gray Dupree Center for Children, a licensed daycare center for children eighteen months to pre-kindergarten, are reserved for Continuing Education participants. Interested guests should call for more information.

Princeton Seminary's dining hall in the Mackay Campus Center—about a two-block walk from Erdman Center—serves meals with a wide variety of selections, including at least one vegetarian entrée. Lodging and meal plans are offered as a package when Continuing Education events are in session. Those arriving early or staying on campus following an event may purchase meals in the cafeteria on a cash basis.

Institute for Youth Ministry

The Princeton Theological Seminary Institute for Youth Ministry (IYM) provides theological education for people in ministry with youth. Through the IYM, Princeton Seminary seeks to enhance and sustain a broader effort toward theologically rigorous approaches to youth ministry by initiating research and integrating it with practice, training pastors and leaders, and connecting youth ministry with traditional theological disciplines. Committed to integrating theory and practice, the IYM carries out its mission through research, leadership development, and the degree programs offered by the Seminary.

Degree Programs

Princeton Theological Seminary offers two master's-level degree programs to students wishing to focus part or all of their academic studies on youth ministry. The Master of Arts program and the Master of Divinity/Master of Arts dual-degree program include courses in Bible, theology, church history, and practical theology, as well as several courses on the church's ministry with youth. In addition, a Doctor of Philosophy program in practical theology is available and may emphasize youth ministry. For more information on these degree programs, see the sections on the specific degree programs elsewhere in this catalogue.

Research

The Institute for Youth Ministry initiates original research in areas of youth, church, and culture and integrates research with the ongoing practice of youth ministry. The Princeton Lectures on Youth, Church, and Culture, sponsored and published annually, foster original scholarship pertaining to youth and the contemporary church. Research projects of the IYM have included "The Princeton Project on Youth, Globalization, and the Church" and two projects, funded by Lilly Endowment, Inc., titled "Bridges: Linking Theological Education to the Practice of Youth Ministry" and "Building Bridges: Pastors Serving with Youth and Young Adults."

Leadership Development

The Institute for Youth Ministry provides opportunities for non-degree theological education and practical training in youth ministry. Its programs include:

- The Princeton Forums on Youth Ministry offer continuing education for church leaders. The forums include the Princeton Lectures on Youth, Church, and Culture, seminars relating theological disciplines and youth ministry, electives on specialized subjects in practical theology, and worship.
- The Certificate in Youth and Theology program encourages the professional development of youth ministry practitioners and recognizes those who have made a sustained commitment to non-degree theological education in youth ministry.
- Cloud of Witnesses, an audio journal on youth, church, and culture, offers theological reflection on youth ministry. It brings together scholars, pastors, lay people, and youth to encourage and support church leaders in their ministry. This journal is produced on compact disc and distributed to church leaders free of charge.

For more information contact:
Institute for Youth Ministry
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Phone: 609.497.7914; Fax: 609.279.9014
Email: iym@ptsem.edu
Web address: www.ptsem.edu/iym

Summer Session

The summer session is designed to make graduate theological education available to those unable to attend the Seminary during the regular school year, allow for intensive biblical language study, and provide Seminary students opportunities for additional work. Courses are open to degree candidates and to properly qualified non-degree students.

Biblical Hebrew and New Testament Greek are offered in an intensive eight-week session. Each course carries 6 units of academic credit. Outside full- or part-time employment is highly discouraged as language courses tend to be quite demanding. Princeton Seminary degree candidates may not take field education for academic credit concurrently with the polity course and/or a language course in the summer.

Class Schedule (Monday through Friday)
8:45 a.m.–10:00 a.m. Class
10:00 a.m.–10:45 a.m. Break
10:10 a.m.–10:30 a.m. Chapel (Wednesday)
10:45 a.m.–12:15 p.m. Class
Optional Hebrew and Greek review sessions may be offered in the afternoons.

Information will be available in late March on the registrar's page of the Seminary web site regarding registration, tuition, and accommodations for summer session 2008. If you have any questions, please contact the Registrar's Office by email at registrar@ptsem.edu, by phone at 609.497.7820, or by fax at 609.683.0741.

Summer Session 2008 Course Offerings
S901 Presbyterian Church Polity (Monday, June 30 to Thursday, July 3, 2008)
OT4S Introductory Biblical Hebrew (Monday, July 7 to Friday, August 29, 2008)
NT4S Introduction to New Testament Greek (Monday, July 7 to Friday, August 29, 2008)

Inter-Institutional Arrangements

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College of Rider University, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general, a degree candidate at the Seminary may enroll for courses in one of the other institutions without paying additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary is limited. Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar and on the registrar's page of the Seminary web site. Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.

The Hispanic Theological Initiative

In July of 1999, the Hispanic Theological Initiative (HTI), originally located on the grounds of Emory University, moved its offices to Princeton Theological Seminary. The HTI, an innovative program created in response to the needs voiced by religious leaders and pastors in Latino(a) communities across the U.S. and funded by The Pew Charitable Trusts and Lilly Endowment, Inc., seeks to increase the availability and quality of Latino(a) candidates for faculty and administrative positions in seminaries, schools of theology, and universities through a program of doctoral-level grants and awards, mentoring, and workshops. Program funds are also designated for community-building and networking opportunities for all HTI awardees to interact with other Latino(a) theological students, as well as Latino(a) scholars across the country. HTI staff members include Ms. Joanne Rodriguez, director, and Ms. Angela Schoepf, assistant director. For further information concerning this program, contact the HTI office, 12 Library Place, Princeton, New Jersey 08540, or call 609.252.1721.

The Center of Theological Inquiry

Since its founding in 1978 by the Seminary's Board of Trustees, the Center of Theological Inquiry (CTI), an international, ecumenical center for the advanced study of Christian theology, has dedicated its efforts to revitalizing the human capacity to understand and live by the truth of God's work in the world through Jesus Christ. The CTI promotes advanced theological inquiry through its resident community, group research projects, pastor-theologian program, conferences, and public lectures. For more information, contact:
Director, Center of Theological Inquiry
50 Stockton Street,
Princeton, New Jersey 08540
Phone: 609.683.4749
Web site: www.ctinquiry.org

Program for Asian American Theology and Ministry

The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of leaders for the rapidly growing Asian American churches in the United States. Currently, the work of the program is focused on helping Asian American students attain a greater understanding of the contexts of their future ministries and providing the ministers and laity of English-speaking Asian American churches with opportunities for leadership training. Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and racial backgrounds, both within the Seminary and in the wider Christian community. Further information about the program and its activities may be secured by writing to:
Director
Program for Asian American Theology and Ministry
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

The Office of Multicultural Relations

The new Office of Multicultural Relations, located in the Department of Student Life, will focus on the concerns of international students, promote campus programs relating to opportunities for and appreciation of multi- and cross-cultural experiences, facilitate the life and work of the racial-ethnic councils of the faculty, and assist various Seminary constituencies in providing learning opportunities regarding multicultural and racial-ethnic concerns. For more information contact the Reverend Victor Aloyo, director of multicultural relations, at 609.688.1941.

Victor Aloyo
Director of Multicultural Relations

Courses of Study

The stipulations regulating the courses of study as detailed below apply to the academic year 2007–2008. These stipulations will change in the revised curriculum, which will be inaugurated in the fall semester of 2008. Information about those changes can be found in the description of the Master's-Level Programs, p. 33.

The course offerings for the academic year 2007–2008 are subject to such change as circumstances may require. Any course for which there is insufficient enrollment may be canceled by the Seminary. The 2007–2008 academic year is divided into two semesters, each approximately fifteen weeks in length. Courses are also offered during a summer session.

A full-time program for M.Div., M.A., M.A.T.S., and dual-degree candidates ordinarily consists of 15 units each semester; for other master's candidates, 12 units each semester. The minimum load for full-time candidacy in the M.Div., M.A., and M.A.T.S. programs is 12 units per semester; however, students who carry no more than the minimum 12 credits per full-time semester will require additional part-time semesters in order to complete their programs.

Arrangement of Catalogue Entries

Courses are identified by codes consisting of two letters and three numbers. The letter portion of each code designates the field and department in which the offering is listed. These designations are:

Code Field	Department
CH Church History	History
CM Congregational Ministry	Practical Theology
CS Christianity and Society	History
EC Ecumenics	History
ED Christian Education	Practical Theology
ET Christian Ethics	Theology
GM General Ministry Requirements	
HR History of Religions	History
NT New Testament	Biblical Studies
OT Old Testament	Biblical Studies
PC Pastoral Care and Specialized Ministries	Practical Theology
PD Ph.D. Seminars	General Course
PH Philosophy	Theology
PR Preaching	Practical Theology
PT Ph.D. Seminars	Practical Theology
SC Speech Communication in Ministry	Practical Theology
TH Doctrinal Theology	Theology
WR Worship	Practical Theology

The number portion of the code provides a unique identification for each course. Numbers 100–199 designate basic or introductory-level courses that are not normally open to Th.M. candidates. The classification of courses in the range 200–899 varies from department to department, reflecting differences in time-frame, thematic focus, or subject area, but higher numbers do not necessarily indicate work on a more advanced level than do numbers lower on the scale.

Ph.D. seminars are designated by numbers 900–999 and are designed for and normally restricted to candidates for the Ph.D. degree. Exceptions may be made only where the student demonstrates a command of the scholarly tools ordinarily necessary for doctoral work. Any person not a doctoral candidate at Princeton Seminary or Princeton University who wishes to enroll in one of these seminars must submit an Application to Enroll in a Ph.D. Seminar (obtained from the Office of the Registrar), signed by the professor, with his or her registration.

Specific prerequisites and limitations on enrollment are set forth in field headings, in individual descriptions, and in separately available semester listings.

Biblical Studies

Professors: Dennis T. Olson+ (Chair), C.Clifton Black±, James H. Charlesworth+, Beverly R. Gaventa, Katharine Doob Sakenfeld*, Choon-Leong Seow±
Associate Professors: Frederick W. Dobbs-Allsopp, Jacqueline E. Lapsley, J. Ross Wagner
Assistant Professors: Jeremy M. Hutton, Eunny P. Lee, George L. Parsenios
Instructor: Shane A. Berg

*On leave first semester
+On leave second semester
±On leave both semesters

Old Testament

Introductory Courses

OT101 Orientation to Old Testament Studies

An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature. Required of M.Div. candidates in the first year of study. Not open to Th.M. or Ph.D. candidates. 3 credits.

First Semester, Ms. Lapsley and Mr. Olson

OT151–152 Introductory Biblical Hebrew

First semester: introduction to Hebrew grammar; second semester: completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Studies Department distribution requirements. 3 credits each semester.

Full Year, Mr. Hutton (A) and Ms. E. Lee (B)

OT153 Hebrew Translation

Designed to enable students to acquire and maintain proficiency in the reading of biblical Hebrew. Some grammar and vocabulary review will be offered as needed.

Prerequisite: OT152 or OT4S or permission of the instructor. 1 credit.

Both Semesters, Staff

Multi-Program Classes Based on the English Text

OT319/TH405 Theology, Creation, and Cosmology

An interdisciplinary exploration of selected issues in rationality, creation, and cosmology in light of contemporary scholarship in constructive theology, Old Testament studies, and science. Prerequisites: OT101 and TH221. 3 credits.

Second Semester, Mr. Dobbs-Allsopp and Mr. van Huyssteen

OT317 Interpretation of Ezekiel

A study of the Book of Ezekiel in English, with attention to historical, literary, and theological questions, as well as selected issues in the history of interpretation. Particular attention will be given to the book's implications for contemporary issues of theology and faith. Prerequisite: OT101. 3 credits.

Second Semester, Ms. Lapsley

OT320 Introductgion to Prophetic Literature

A survey of theological and sociological functions of prophetic authority in Israel, proceeding through classical prophecy and culminating in apocalypticism. Particular attention given to the prophetic reaction to major geopolitical events in Israel's history, the literary composition of various prophetic books, and continuing appropriation of Israelite prophetic literature in the contemporary Christian community. Prerequisite: OT101. 3 credits.

First Semester, Mr. Hutton

OT390 Biblical Interpretation in a Postmodern World

Consideration of selected postmodern and post-Holocaust thinkers (Putnam, Levinas, Caputo, Hussbaum, Sen, Bakhrin) and their relevance for biblical interpretation and theology. Specific biblical texts to be engaged include Job, Lamentations, Song of Songs, and Amos. Prerequisite: OT101. 3 credits.

First Semester, Mr. Dobbs-Allsopp

Multi-Program Classes Based on the Hebrew Text

OT400 Introduction to Hebrew Exegesis

Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal material, psalms, wisdom, and the prophets. The practice of critical exegesis will be combined with concern for the use of Old Testament Scriptures for theology and ministry. Prerequisite: OT152 or OT4S. 3 credits.

First Semester, Ms. E. Lee

OT436 The Book of Lamentations

Advanced exegesis and interpretation of Lamentations, taking up issues of historical, literary, and theological interest with special attention to text-critical and philological matters. Prerequisites: OT101 and OT152 or OT4S. 3 credits.

First Semester, Mr. Dobbs-Allsopp

OT440 Exegesis of Ruth and Esther

Exegesis and interpretation of the Hebrew text of Ruth and Esther, with attention to the literary and theological features of the text. Special consideration given to the issues of inclusivism and exclusivism, and the implications of these age-old questions for the life of Christian discipleship in a pluralistic and global context. Prerequisites: OT101 and OT152 or OT4S. 3 credits.

Second Semester, Ms. E. Lee

OT466 Women in Old Testament Narratives

A study of selected Old Testament narratives involving women, with attention to historical, literary, and theological perspectives centered around the issue of gender. Prerequisite: OT152 or OT4S. 3 credits.

First Semester, Ms. Lapsley

OT467 King's Reign, Prophet's Voice

An examination of leadership in ancient Israel and in the modern world through the lens of biblical laws and narratives concerning kingship. Topics studied will include the dialectic between Protestant and Roman Catholic views of secular authority, the maintenance of legitimacy in contemporary governments, and the implications of the church's claim to a prophetic voice in modern America. Prerequisites: OT101 and OT152 or OT4S. 3 credits.

Second Semester, Mr. Hutton

Advanced Language Classes

OT510 Accelerated Hebrew Reading

A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty. Prerequisite: a middle-level course in Hebrew or Hebrew exegesis. Course may be repeated. This course does not fulfill Biblical Studies Department distribution requirements. 3 credits.

Second Semester, Ms. Lapsley

OT540 Aramaic II

A general overview of Aramaic grammar, with primary attention given to readings selected from various dialects of Aramaic, including biblical Aramaic. Prerequisite: Knowledge of at least one Semitic language (e.g., Hebrew). This course does not fulfill Biblical Studies Department distribution requirements. 3 credits.

Second Semester, Mr. Dobbs-Allsopp

OT894/NT894 Old Testament Readings in Hebrew and Greek

Reading of selected Old Testament texts in Hebrew (MT and biblical texts from the Judean Desert) and Greek (LXX, Aquila, Symmachus, Theodotion), with close attention to questions of textual transmission, style of translation, and ancient scriptural interpretation. Prerequisites: one Hebrew-track course beyond OT152 and one Greek-track course beyond NT152. 1 credit.

First Semester, Mr. Hutton and Mr. Berg

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. M.Div and Th.M. (and all non-Ph.D.) students must receive instructor approval to enroll and must complete an enrollment form, available in the Registrar's Office and on the registrar's page of the Seminary web site.

OT904 Biblical History in Its Ancient Near Eastern Context

A study of selected problems in the history of Israel, with emphasis on methodology and the use of epigraphic and non-epigraphic remains in historical reconstruction. 3 credits.

Second Semester, Ms. Sakenfeld

OT914/NT914 The Old Testament in the New

Investigation of the complex relationships between Israel's scriptures and early Christian writings, with the goal of examining such topics as intertextuality, the significance of the Septuagint for the Christian Bible, biblical theology, canon, and Jewish/Christian relations. 3 credits.

First Semester, Mr. Wagner

OT920 Biblical Theology I

The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-Enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as on contemporary proposals. 3 credits.

First Semester, Mr. Olson

New Testament

Introductory Courses

NT101 Orientation to New Testament Studies

An introduction to selected perspectives of the New Testament through lectures, preceptorial group study, and directed reading in the New Testament and in secondary literature. Required of M.Div. candidates during the first year of study. Not open to Th.M. or Ph.D. candidates. 3 credits.

Second Semester, Mr. Parsenios and Mr. Wagner

NT151–152 Introduction to New Testament Greek

An introduction to the elements of New Testament Greek with emphasis on the mastery of forms, basic vocabulary, and syntax. Reading of selected portions of the Greek New Testament. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Studies Department distribution requirements. 3 credits each semester.

Full Year, Mr. Berg

NT153 Greek Translation

Designed to enable students to acquire and maintain proficiency in the reading of Hellenistic Greek. Readings will come primarily from the Greek Bible but will also include selected extra-biblical texts. Prerequisite: NT152 or NT4S or permission of the instructor. Pass/Fail. 1 credit.

Both Semesters, Staff

Multi-Program Classes Based on the English Text

NT212 Exegesis of the Gospel of John

A close analysis of the Fourth Gospel, with attention to a broad range of historical, literary, and theological problems designed to illuminate the importance of the Fourth Gospel for Christian faith and life. Prerequisite: NT101. 3 credits.

First Semester, Mr. Parsenios

NT326 The Johannine Epistles

A close analysis of the three epistles of John, with attention to a broad range of historical, literary, and theological issues designed to illuminate the importance of these epistles for Christian faith and life. Prerequisite: NT101. 3 credits.

Second Semester, Mr. Parsenios

NT329 Exegesis of 1 Corinthians

An exegetical study of the Corinthian correspondence with particular attention to its socio–historical setting, its theological emphases, and its continuing significance for the contemporary church. Prerequisite: NT101. 3 credits.

Second Semester, Ms. Works

NT330 Women and the Letters of Paul

Women in Paul's letters, in the churches of Paul's ministry, and as readers of Paul's letter. Prerequisite: NT101. 3 credits.

First Semester, Ms. Gaventa

Multi-Program Classes Based on the Greek Text

NT400 Introduction to New Testament Exegesis

An introduction to exegetical methods by means of translation and interpretation of First Thessalonians and selected passages from the Gospel of Luke, with attention to the place of critical biblical study in the church's ministry. Prerequisite: NT152 or NT4S. 3 credits.

First Semester, Ms. Gaventa

NT413 The Sermon on the Mount

A close reading of the sermon within its literary setting in the Gospel of Matthew and its historical setting within early Christianity. The sermon's implications for Christian discipleship will be extended through the reading of works by Chrysostom, Augustine, and other commentators. Prerequisites: NT101 and NT152 or NT4S. 3 credits.

First Semester, Mr. Parsenios

NT431 Exegesis of the Epistle to the Hebrews

Reading and exegesis of selected passages from the Greek text, with emphasis on the interrelationships among literature, structure and technique, use of Scripture, and theology. Prerequisites: NT101 and NT152 or NT4S. 3 credits.

First Semester, Mr. Wagner

NT414 Exegesis of Romans

An exegetical study of the letter, with particular attention to its historical setting, its theological argument, and its continuing significance for the Christian church. Prerequisites: NT101 and NT152 or NT4S. 3 credits.

Second Semester, Ms. Gaventa

NT436 Exegesis of Ephesians

An exegetical and theological study of the Greek text of the epistle to the Ephesians, with emphasis on the social-historical setting of the letter, its place in the Pauline tradition, and its role in Protestant understandings of soteriology. Prerequisites: NT101 and NT152. 3 credits.

First Semester, Mr. Berg

NT438/TH438 Missional Hermeneutics and the Formation of the Church: 1 Peter as a Test Case

A cross-disciplinary investigation of the scriptural formation of the missional congregation as exemplified in 1 Peter. Working with exegetical and theological methods, we will examine the contextualization of the gospel in first-century Asia Minor, asking how this letter shapes the community for witness. The implications of this investigation for an understanding of biblical authority and interpretation, for ecclesiology, and for exegetical discipline will be explored. Qualifies as third theology course for M.Div. candidates. Prerequisites: NT101, NT152 or NT4S, and TH221. 3 credits.

Second Semester, Mr. Wagner and Mr. Guder

NT471 Qumran Hebrew and Theology

A study of the paleography and theology of the Dead Sea Scrolls, and an examination of the history and archaeology of the Qumran Essenes. Portions of the major scrolls will be read from photographs. Enrollment by permission of the instructor. Prerequisites: NT101 and OT152 or OT4S. 3 credits.

First Semester, Mr. Charlesworth

Advanced Language Classes

NT894/OT894 Old Testament Readings in Hebrew and Greek

Reading of selected Old Testament texts in Hebrew (MT and biblical texts from the Judean Desert) and Greek (LXX, Aquila, Symmachus, Theodotion), with close attention to questions of textual transmission, style of translation, and ancient scriptural interpretation. Prerequisites: one Hebrew-track course beyond course OT152 and one Greek-track course beyond course NT152. 1 credit.

First Semester, Mr. Berg and Mr. Hutton

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. M.Div and Th.M. (and all non-Ph.D.) students must receive instructor approval to enroll and complete an enrollment form, available in the Registrar's Office and on the registrar's page of the Seminary web site.

NT914/OT914 The Old Testament in the New

Investigation of the complex relationships between Israel's scriptures and early Christian writings, with the goal of examining such topics as intertextuality, the significance of the Septuagint for the Christian Bible, biblical theology, canon, and Jewish/Christian relations. 3 credits.

First Semester, Mr. Wagner

NT920 Biblical Theology II

A review of the history of research, the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of biblical theology. 3 credits.

Second Semester, Ms. Gaventa

NT921 Earliest Christianity in Its Greco-Roman Setting

Exploration of the Hellenistic and Roman worlds as context for the rise and development of earliest Christianity. Topics to be addressed include political and economic history, social relations, and Hellenistic-Roman philosophy and religion. Intensive reading in primary and secondary sources. 3 credits.

Second Semester, Mr. Berg

Departmental Faculty

Shane Alan Berg, Instructor in New Testament. M.Div., Princeton Theological Seminary; Ph.D. candidate, Yale University. His research interests include the religious epistemologies of ancient Jewish and Christian writings, the theology of Scripture, communal patterns of organization in the Dead Sea Scrolls, and papyrology. (Presbyterian)

Carl Clifton Black II, Otto A. Piper Professor of Biblical Theology. M.A., University of Bristol (U.K.); M.Div., Emory University; Ph.D., Duke University. His interests are the synoptic Gospels, particularly Mark and Matthew; the Gospel of John; theology of the Old and New Testaments; Greco-Roman rhetoric; and the history of the interpretation of Scripture. (United Methodist)

James Hamilton Charlesworth, George L. Collord Professor of New Testament Language and Literature. B.D., Duke University Divinity School; Ph.D., Duke University Graduate School; E.T., Ecole Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (United Methodist)

Frederick William Dobbs-Allsopp, Associate Professor of Old Testament. M.Div., Princeton Theological Seminary; Ph.D., Johns Hopkins University. His research and teaching interests include Hebrew poetry (especially Lamentations and Song of Songs), integration of literary and historical methods of interpretation and postmodern thought and theology, Semitic languages and linguistics, and comparative study of Old Testament literature within its ancient Near Eastern context. (Presbyterian)

Beverly Roberts Gaventa, Helen H.P. Manson Professor of New Testament Literature and Exegesis. M.Div., Union Theological Seminary, New York; Ph.D., Duke University; D.D.(Hon.), Kalamazoo College; D.D.(Hon.), Christian Theological Seminary. She is particularly interested in Luke-Acts, the letters of Paul, literary approaches to biblical texts, and New Testament theology. (Presbyterian)

Jeremy Michael Hutton, Assistant Professor of Old Testament. A.M. and Ph.D., Harvard University. His research interests include symbolic geography in the Old and New Testaments, Israelite prophets and the institution of prophecy, the formation and structure of the Deuteronomistic history, anthropological and sociological approaches in biblical interpretation, the nature of religious authority, Northwest Semitic languages, and biblical reading strategies. (Lutheran)

Jacqueline Evangeline Lapsley, Associate Professor of Old Testament. M.A., University of North Carolina, Chapel Hill; M.Div., Princeton Theological Seminary; Ph.D., Emory University. Her primary research and teaching interests include literary and theological approaches to the Old Testament, with a particular interest in theological anthropology; interdisciplinary connections between the Old Testament, ethics, and theology; and the history of interpretation. (Presbyterian)

Eunny Patricia Lee, Assistant Professor of Old Testament. M.Div., Ph.D., Princeton Theological Seminary. Her research and teaching interests include Israel's wisdom literature, Old Testament theology, reception history of the prophets, textual criticism, and the theme of "Israel and the nations." (Presbyterian)

Dennis Thorald Olson, Professor of Old Testament. M.Div., Luther Seminary; M.A., M.Phil., Ph.D., Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

George Lewis Parsenios, Assistant Professor of New Testament. M.Div., Holy Cross Greek Orthodox School of Theology; Ph.D., Yale University. His research and teaching interests include the Johannine literature; the interaction between early Christianity and classical culture; and patristic hermeneutics, particularly in the interpretation of the Gospel of John. (Greek Orthodox)

Katharine Doob Sakenfeld, William Albright Eisenberger Professor of Old Testament Literature and Exegesis, and Director of Ph.D. Studies. M.A., University of Rhode Island; B.D., Harvard University Divinity School; Ph.D., Harvard University; S.T.D.(Hon.), Hastings College. Her research focuses primarily on biblical narratives concerning the pre-monarchical period and on feminist biblical hermeneutics. (Presbyterian)

Choon-Leong Seow, Henry Snyder Gehman Professor of Old Testament Language and Literature. M.Div., Princeton Theological Seminary; Ph.D., Harvard University. His research and teaching interests include the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)

Jackson Ross Wagner Jr., Associate Professor of New Testament. M.Div., M.A., Trinity Evangelical Divinity School; Ph.D., Duke University. His interests include the interpretation of Scripture in early Judaism and early Christianity, the Septuagint, and Pauline theology. (United Methodist)

Beverly Roberts Gaventa
Helen H.P. Manson Professor of New Testament Literature and Exegesis

History

Professors: Richard K. Fenn, Elsie A. McKee±, Kathleen E. McVey,
James H. Moorhead (Chair), Cephas Narh Omenyo, Paul E. Rorem, Iain R. Torrance
Associate Professors: Kenneth Appold, James C. Deming, Yolanda Pierce,
Richard Fox Young+

+On leave second semester
±On leave both semesters

Church History

Introductory Level Classes

CH101 History of Christianity I

The life and thought of the Christian church from the apostolic period to the Reformation. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Required of M.Div. candidates. 3 credits.

First Semester, Ms. McVey and Mr. Rorem

CH102 History of Christianity II

The life and thought of the Christian church from the Reformation to the present. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Required of M.Div. and M.A. candidates. 3 credits.

Second Semester, Mr. Deming and Mr. Moorhead

Multi-Program Classes

CH217 Christian Women in the World of Late Antiquity

Christian women of the first six centuries within the social, political, and religious framework of Greco-Roman antiquity. The martyrs, deaconesses, ascetics, and empresses themselves will be viewed along with relevant theological, exegetical, and ecclesiological issues as seen in their time: Sophia and other female metaphors for God, image of God in women, and ordination of women. Prerequisite: course CH101. 3 credits.

First Semester, Ms. McVey

CH220 Augustine's City of God

Augustine and his City of God studied in the matrix of his life, early Latin Christianity, and early Christian apologetic literature. Prerequisite: CH101. 3 credits.

Second Semester, Ms. McVey

CH223 Pagans and Christians

Competition, conflict, and accommodation of Christians in their Graeco-Roman environment. Topics considered include: Christian and anti-Christian apologetics, martyrdom and persecution, Christian political theory before and after Constantine, significance of early Christian attitudes for reformation and modern ideas of church and state. Prerequisite: CH101. 3 credits.

Second Semester, Ms. McVey

CH226 Women Leaders of the Medieval Church

A survey of specific women who influenced medieval Christianity: mystics, reformers, mothers, monarchs, martyrs, saints, and theologians; medieval perspectives on Eve, the Virgin Mary, and Mary Magdalene. Prerequisite: CH101. 3 credits.

Second Semester, Mr. Rorem

CH275 Church-State Relations from the High Middle Ages through the Reformation

This course traces the development of church-state relations in Europe from the eleventh through the sixteenth centuries, focusing in particular upon the rise of the papacy as a centralized instrument of power and authority, and on various counter-developments, up to and including the most radical of these at the time of the Reformation. The course will analyze both the historical developments themselves and the theological doctrines that facilitated or criticized them. 3 credits.

Second Semester, Mr. Appold

CH315 Muslims and Christians from Mohammed to Luther

A survey of the various facets of the relationship between Islam and Christianity from Mohammed to the Reformation. Special attention to the Koran and to other writings of Islamic tradition. Consideration of the intellectual and cultural exchanges as well as the Christian attempts at missions and the Crusades. The course includes lectures, videos, discussion of primary sources, a field trip and a research paper. Prerequisite: CH101. 3 credits.

Second Semester Mr. Rorem

CH329 The Early Reformation in Zürich

This course deals with the roots and rise of the Reformation in the Zürich area, including attention both to Zwingli's magisterial approach and to the emergence of Anabaptist alternatives. Attention will be paid to theology as well as to social-historical and political context. 3 credits.

First Semester, Mr. Appold

CH346 The Early Church in the Reformation

This course is intended to look at the different ways in which writers in the Reformation assessed and employed their non-scriptural predecessors. The ancient church, whose purity the Reformers desired to recreate, was known at this time largely through its surviving texts. Reformers took markedly different approaches to the texts of the Church Fathers and early councils. The course will also look at how interest in the ancient church eventually led to other ways of investigating Christian antiquity. Enrollment limited to fifteen students. 3 credits.

First Semester, Ms. Brooks

CH350 The Radical Reformation

An examination of radical sixteenth-century religious movements, with particular emphasis on their social views and theology. Focusing on a selection of primary and secondary sources, the course will include studies of Anabaptists, the Peasant Movement, Unitarians, Christian Communists, and so-called Enthusiasts and Spiritualists, assessing their long-term importance for church history and their legacy for contemporary Christianity. Suggested prerequisites: CH101 and CH102. 3 credits.

Second Semester, Mr. Appold

CH359 Women in American Christianity

A focus on the experiences of women in the church, from the Puritan settlements to the present. The course will consider both lay women and women who sought official recognition of their ministry, and a variety of communities, including mainline, evangelical, and fundamentalist Protestants, Catholics, African American churches, and new immigrant communities. Issues to be addressed include the role of gender in the church, women's voluntary work, the experiences of female missionaries, women's preaching, controversies over women's reproductive choices, and the interplay between religious communities and feminist movements. Enrollment limited to twenty students. 3 credits.

First Semester, Ms. Bennett

CH378 American Christianity from the Colonial Era to the Civil War

Topics to be studied include Puritanism, the Great Awakening, the Enlightenment, the development of modern denominational patterns, Christianity and American nationalism, the rise of voluntary societies, sectarian ferment, and the relationship of the churches to slavery and the Civil War. 3 credits.

First Semester, Mr. Moorhead

CH426 Gospel and Culture: The African Experience

Biblical and theological reflections on culture and issues (contextualization, inculturation, syncretism, etc.) related to the gospel in Africa, with a view toward the impact of Christianity on the lives of African peoples. The implications of African Christological titles and concepts will be considered. Enrollment limited to twenty-five students. 3 credits.

First Semester, Mr. Omenyo

CH427 The History of African Christianity

African Christianity, its distinctive forms and features, will be outlined from the beginnings but with special attention to modern and contemporary Africa and the important role played by African-independent churches. The future prospects of African churches and their importance for world Christianity will be discussed. Enrollment limited to twenty-five students. 3 credits.

First Semester, Mr. Omenyo

CH428 African Pentecostalism

The history, socio-religious context, practices, spirituality, and theology of African Pentecostalism will be explored, along with the impact of Pentecostalism on African society, broadly considered. 3 credits.

Second Semester, Mr. Omenyo

CH435 Sects and Cults in America

An examination of some of the major sectarian movements, including Mormonism, the Jehovah's Witnesses, Seventh Day Adventism, Christian Science, and the Unification Church. Consideration of the groups' self-understanding, analysis of their cultural and theological origins, and assessment of their relation to the mainstream of American Christianity. Designed to prepare students to comprehend and deal with sectarian movements often encountered in the practice of ministry. Fulfills general requirement for course on Christian Responsibility in the Public Realm. 3 credits.

First Semester, Mr. Moorhead

CH436 The Search for a Christian America

An examination of various efforts to make America a Christian nation, with special emphasis upon the problematic nature of these endeavors in the twentieth century. The subject will be considered in relation to issues such as religious pluralism, secularization, divergent political ideologies, and theological critiques of the possibility of any nation being Christian. Analysis of the debate engendered by the new Religious Right. 3 credits.

Second Semester, Mr. Moorhead

CH443 African American Religious History

This course charts the history of religious life among African-Americans in their passage from slavery to freedom. It begins with a study of traditional African religions; African retentions in Christianity; and the impact of Western Christianity (Catholicism and Protestantism) on African-Americans. The course also examines lesser-known African-American religious expressions, including Islam, Santeria, Voodoo, the Black Israelite movement, and Afro-Caribbean magic and folk beliefs. A historical look at various religious figures, including Father Divine, Marcus Garvey, and Daddy Grace, as well as socio-political movements, including Black Power, Civil Rights, and Black Nationalism, will round out the course. Particular attention will be paid to the issues of slavery, racism, sexism, and institutional oppression within the contemporary African American Christian experience. 3 credits.

First Semester, Ms. Pierce

CH455 Church and State in Modern Europe

The development of relations between European churches and states since the Peace of Westphalia in 1648. Examination of the ties between church and monarchy, treatment of religious dissent, the challenge of the Enlightenment and French Revolution, and the spread of religious tolerance and the increase of church/state conflicts as European societies secularized in the nineteenth and twentieth centuries. 3 credits.

First Semester, Mr. Deming

CH460 European Evangelicalism

The development and spread of evangelical Protestantism in eighteenth- and nineteenth-century Europe. Examination of the historical context for renewal; the influence of German pietism, the Moravians, and the Herrnhut diaspora; the careers of Whitefield and Wesley and the development of Methodism; the evangelical expansion that followed the conclusion of the French Revolution; and the integration of evangelicalism into the mainstream of European society in the nineteenth century. 3 credits.

First Semester, Mr. Deming

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. M.Div and Th.M. (and all non-Ph.D.) students must receive instructor approval to enroll and must complete an enrollment form, available in the Registrar's Office and on the registrar's page of the Seminary web site.

CH900 Historical Method

Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence. 3 credits.

By special arrangement, Departmental Staff

CH925 Medieval Theological Literature

Topic of the seminar: Hugh of St. Victor. Three credits.

First Semester, Mr. Rorem

CH932 Seminar: Luther Interpretation

This doctoral seminar examines the eight "Invocavit" sermons Martin Luther held in March, 1522, to reassert his Reformation vision in an unruly Wittenberg. The seminar will include a close reading of the sermons themselves, and an investigation into their historical context and impact, drawing on a variety of additional sources to shed light on how these sermons helped define Luther's Reformation agenda and exclude more radical forces. 3 credits.

First Semester, Mr. Appold

CH955 Modern European Church History

Topic of the seminar: Religion and National Identity in Modern Europe. 3 credits.

Second Semester, Mr. Deming

CH960 African Initiatives in Christianity

The seminar examines the various initiatives African Christians (including even non-Christians) have made to ground Christianity on African soil and abroad. Such initiatives are found in the several epochs of Christianity in Africa from the early church to the later pre-Western missionary era, the Western missionary era, and the

post-Western missionary era (particularly of post-independent Africa). Topics such as African-initiated churches, renewal movements in contemporary African churches, and African missionary endeavors outside Africa in Europe and North America particularly (reverse mission) fall within the purview of the course. 3 credits.

Second Semester, Mr. Omenyo

History of Religions

Multi-Program Classes

HR338 Pluralism, Dialogue, and Witness

A survey of theological perspectives, historical and contemporary, Catholic and Protestant, on issues of interreligious dialogue and Christian witness in a world of many religions, with special attention to the writings of Michael Barnes, Gavin D'Costa, Joseph Dinoia, Jacques Dupuis, Paul Griffiths, Mark Heim, John Hick, Paul Knitter, and Schubert Ogden. Prerequisite: a seminary course in the history of religions or an undergraduate equivalent in the study of a world religion. Enrollment limited to twenty-five students. 3 credits.

First Semester, Mr. Young

HR350 Buddhism

Change and continuity in the growth and development of Buddhism as a complex of beliefs, events, institutions, and practices from the era of the Buddha to contemporary Buddhism popularized in North America are surveyed. Both Theravada and Mahayana Buddhism are included within the purview of the course, with geographical coverage from India to Japan. Textual Buddhism of the "Great Tradition" is explored in tandem with anthropological studies on the folk Buddhism of the "Little Tradition." Enrollment limited to twenty-five students. Fulfills general requirement for course on Christian Responsibility in the Public Realm. 3 credits.

First Semester, Mr. Young

Ecumenics

Multi-Program Classes

EC303 From Missions History to World Christianity

What prompted the shift in gravity that occurred in the last century? What can we learn from it? We will look at how Christianity was reconfigured by colonialism and decolonization, disease, natural disaster, and war, and reshaped itself through a variety of institutional and charismatic movements. Key themes include: local appropriation, religious conflict and change, pluralism, secularism, and the rise of new types of Christianity. It is hoped that this course will help make sense of what some have called the largest revolution of the twentieth century. Enrollment limited to twenty-five students. 3 credits.

First Semester, Mr. Seitz

EC339 Cross-Cultural Mission
Special Summer Travel Opportunity

Churches are shaped by their local contexts; they are challenged to be both "in the culture" and "outside of culture." Working with and learning from the church in Guatemala, students will be exposed to different ways one church has both used its heritage and challenged social realities as it responds to culture. Using these experiences and other resources, students will reflect on the role of the church in calling Christians to witness in diverse contexts. The course is divided into three sections: 1. Pre-travel, includes background research on the Guatemalan context; 2. In-country, ten days in Guatemala; 3. Fall semester reflection on the experience in Guatemala. Enrollment limited to fifteen students. Must register by July 1. David Wiseman, a PCUSA fraternal worker in Guatemala, will serve as staff leading the course. For more information, contact the Registrar's Office. 1 credit.

First Semester, Mr. Wiseman and Ms. Koll

EC356 History of the Contemporary Ecumenical Movement

The course will deal with the development of the ecumenical movement in the twentieth century. It will discuss the emergence of interconfessional international organizations like the Student Christian Movement, International Missionary Council, Faith and Order, and Life and Work, as well as the constitution of the World Council of Churches, the Roman Catholic declarations on church unity, the formation of national union churches, and of national and regional councils of churches. The final section of the course will deal with the dilemmas and difficulties of the ecumenical movement and the complexities of the theological and ecclesiastical dialogue between the different Christian confessions at the beginning of the twenty-first century. Enrollment limited to twenty-five students. 3 credits.

Second Semester, Mr. Seitz

EC409 American Religion, American Literature

This course examines the connections between American religious faith, spirituality, and theology in contemporary American novels. By charting the religious dimensions of seemingly secular texts, this class will investigate the intimate relationship between American literature and American religion. What does the study of American literature reveal to us about the nature of the contemporary American religious experience? Writers include Toni Morrison, James Baldwin, William Faulkner, Flannery O'Connor, Malcolm X, Cynthia Ozick, and Lee Smith. Secondary works of cultural history, literary criticism, and comparative religious studies will inform readings of the primary texts. Enrollment limited to forty-five students. 3 credits.

First Semester, Ms. Pierce

EC439/TH439 The Church as "Public": The Ecclesiologies of Lindbeck, Hauerwas, Hütter, and Barth

The decline in mainline church attendance and the confusion over the role, if any, of the church in Western societies has spawned a range of ecclesiologies concerned with establishing the church as a "public." This course engages in a close reading of the "public" character of the church, her concrete visibility, as conceived by Lindbeck, Hauerwas, Hütter, and Barth. It will do this in dialogue with missional and ecumenical thinkers such as Andrew Walls and J.C. Hoekendijk. Does the image of a "public" provide the best resources for thinking about the witness of the church within pluralist societies around the world? Does the church's witness require her to become a "public," that is, to quote Hütter, a culture, "a way of life, i.e., a distinct set of practices interwoven with normative beliefs, concretely and distinctly embodied?" Or, drawing on the lessons of foreign missions, does this approach reduce the church's public character to propaganda as defined by Martin Kähler? In an ecumenical age, the pluralist context is the true context of Christian witness, and so not something to be feared. Setting the theology of mission into critical dialogue with these "public" ecclesiologies assists the contemporary church as she grapples with her own missional and ecumenical nature. Enrollment limited to twenty-five students. 3 credits.

First Semester, Mr. Flett

EC457/TH457 Foundations of Missional Theology

The demise of Christian hegemony and the concomitant development of the pluralist nature of Western societies have challenged the church to reclaim her missional vocation. This process is shaped by the "great new fact of our time," the globalized and ecumenical character of world Christianity. Divided into three sections, this course examines: 1. the biblical foundations of missional theology; 2. the ecclesiological legacy that resulted from the extended "Christendom" period; and 3. contemporary theologies of the missional church, especially as a consequence of the globalization of the Christian movement. Particular attention is given to the institutional presupposition associated with a Christendom context, the response of *missio Dei* theology, the significance of the globalization of the Christian movement, issues of contextualization, and the particular challenges confronting the church in North America. 3 credits.

Second Semester, Mr. Flett

Christianity and Society

Multi-Program Classes

CS201 Religion and Society

Investigation of the sacred sources of a sense of social obligation, of a common fate, and of legitimate authority. The sacred described as the sphere of social life in which primordial strivings come into play. Societies in which the sacred is in constant, dynamic, and intense interaction with basic institutions compared to more complex and secularized social systems. Symbolic victories over death in sacred pilgrimage and ritual; ceremonies, spectacle, stigmatization, and the concentration and the diffusion of the sacred in modern societies. 3 credits.

First Semester, Mr. Fenn

CS221 Secularization: An Introduction to the Debate

This course will focus on both academic and political controversies over the process of secularization in contemporary societies, as compared with the process in early modern Europe and in antiquity. Christianity analyzed as a major force for secularization. Special attention given to theological interest in religionless Christianity. 3 credits.

First Semester, Mr. Fenn

CS223 Church, Community, and Nation

Investigation of the way in which the church, social classes, and the nation compete and collaborate with each other in the social construction of community. Class conflict and the role of the churches in local communities. The relation of central political and cultural institutions to groups and movements on the periphery. The effect of global social trends, dissent, religious movements, and the expansion of the state on the symbolic construction of community. Fulfills general requirement for course on Christian Responsibility in the Public Realm. 3 credits.

Second Semester, Mr. Fenn

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. M.Div. and Th.M. (and all non-Ph.D.) students must receive instructor approval to enroll and must complete an enrollment form, available in the Registrar's Office and on the registrar's page of the Seminary web site.

CS936 Sociology of Religion

Designed to provide a thorough grounding in contemporary social theory, with focus on the problem of secularization. Theorists to be studied include Parsons, Luckmann, Robertson, D. Martin, B. Martin, B. Wilson, Bellah, and Hammond. Comparative analysis of institutions in complex societies. Issues in the interpretation of language and ritual. Limited to Ph.D. candidates. 3 credits.

Second Semester, Mr. Fenn

Departmental Faculty

Kenneth G. Appold, James Hastings Nichols Associate Professor of Reformation History. M.A., M.Phil., Ph.D., Yale University. Dr.theol.habil. Martin-Luther-Universität Halle-Wittenberg, Germany. His areas of interest include the history and legacy of the Reformation, the history of higher education, and the history of theology. (Lutheran)

James Clifford Deming, Associate Professor of Modern European Church History. M.A., Ph.D., University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

Richard Kimbell Fenn, Maxwell M. Upson Professor of Christianity and Society. B.D., Episcopal Theological School; Th.M., Princeton Theological Seminary; Ph.D., Bryn Mawr Graduate School. He is a sociologist of religion and social change, with a focus on secularization theory, the social context of the Palestinian Jesus movement, and the sociology of time. (Episcopalian)

Elsie Anne McKee, Archibald Alexander Professor of Reformation Studies and the History of Worship. Dipl. Th., Cambridge University; Ph.D., Princeton Theological Seminary. Her specialty is the sixteenth-century Reformation, notably John Calvin and Katharina Schütz Zell, the history of exegesis, and the doctrine of the church and the practice of ministry. In the history of worship, her particular interests include ecumenical and cross-cultural relations, and the theology and ethics of worship. (Presbyterian)

Kathleen Elizabeth McVey, Joseph Ross Stevenson Professor of Church History. Ph.D., Harvard University. Her research and teaching interests center on the intellectual, spiritual and social engagement of early Christians with their varied cultural contexts both within the Roman Empire and beyond its borders. (Roman Catholic)

James Howell Moorhead, Mary McIntosh Bridge Professor of American Church History. M.Div., Princeton Theological Seminary; M.Phil., Ph.D., Yale University. Two major interests are the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular, and Protestant eschatology in the same era. (Presbyterian)

Cephas Narh Omenyo, John A. Mackay Professor of World Christianity. M.Phil., University of Ghana, Legon; Ph.D., University of Utrecht, the Netherlands. He is currently researching church-planting activities of churches from the Southern Hemisphere (particularly Africa) in the Northern Hemisphere. (Presbyterian Church of Ghana)

Yolanda Pierce, Elmer G. Homrighausen Associate Professor of African American Religion and Literature and Liaison with the Princeton University African American Studies Program. M.A., Ph.D., Cornell University. Her area of research lies in eighteenth- and nineteenth-century African American literature and culture (spiritual and slave narratives, memoirs and autobiographies, and religious writing), religious studies (Black church traditions, womanist theology, and contemporary Black thought), nineteenth-century American literature (race, religion, and early American culture), and women's studies (women writers of the African Diaspora). (Pentecostal)

Paul Edward Rorem, Benjamin B. Warfield Professor of Medieval Church History. M.Div., Luther Seminary; Ph.D., Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

Iain Richard Torrance, President, and Professor of Patristics. M.A., University of Edinburgh; B.D., University of St. Andrews; D.Phil., University of Oxford; D.D.(Hon.), University of St. Andrews; D.D.(Hon.), University of Aberdeen. His teaching and research interests include early Christian thought. (Presbyterian)

Richard Fox Young, Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. Ph.D., University of Pennsylvania (Oriental Studies). His research interests focus on the history of encounter between Christianity and various religions of Asian origin (Hinduism and Buddhism especially), the place of Christianity in non-Western pluralisms, and contemporary understandings of interreligious dialogue. (Presbyterian)

Theology

Professors: L. Gordon Graham, Darrell L. Guder, George Hunsinger, Sang H. Lee*, Bruce L. McCormack, Daniel L. Migliore, Mark L. Taylor*, J. Wentzel van Huyssteen (Chair)
Associate Professors: John Bowlin, Ellen T. Charry, Nancy J. Duff, W. Stacy Johnson

*On leave first semester

Philosophy

Multi-Program Classes

PH310 Moral Philosophy

Designed to provide students who have not previously studied philosophy with an accessible but rigorous introduction to the main themes and authors of moral philosophy in the Western tradition, and to equip them with a general understanding of the philosophical context within which a large part of the theology and ethics of Christianity have been formulated. 3 credits.

Second Semester, Mr. Graham

PH320 Philosophy of the Arts

This course has been revised to allow a practical element offered in collaboration with the Media Lab. The course is a philosophical investigation of the distinguishing characteristics of particular art forms. The course will focus chiefly on music, architecture, poetry, and the visual arts. In the second half of the course, students may choose between a critical examination of modernism in the visual and plastic arts, and a practical group project that uses the arts to make a web-mountable presentation on a set spiritual, moral, or theological theme. (Students taking the practical option should normally have taken PH315 Aesthetics, though special permission to take it without this prerequisite is possible). 3 credits.

First Semester, Mr. Graham

PH330 Paradigms and Progress in Theology

The special focus of this course is on the role of worldviews and paradigms in theological reflection. Theology, as a reasoning strategy in its own right, will be compared to other modes of reflection, and this will lead to the important question: is it possible to talk about "progress" in theological reflection, like we do in science? This analysis will take place against the background of the broader problem of the growth of human knowledge, and the role of problem-solving in theology. As a case study, examples of very diverse contemporary North American theologies will be critically compared. 3 credits.

First Semester, Mr. van Huyssteen

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. M.Div. and Th.M. (and all non-Ph.D.) students must receive instructor approval to enroll and must complete an enrollment form, available in the Registrar's Office and on the registrar's page of the Seminary web site.

PH910 Ethics and International Relations

Moral principles such as the Ten Commandments govern relations between individual people, but what ethical principles should govern relations between states? Can interstate relations also be conducted on a moral basis, or is the international sphere one in which military force, economic power, and national interest are the only realistic determinants? The purpose of this course is to explore the idea of international morality. It will draw upon the Christian tradition of Just War Theory and give special attention to the topics of terrorism, intervention, and globalization. 3 credits.

First Semester, Mr. Graham

PH920 Philosophy of Art and Culture

A seminar designed to enable students to engage in philosophy of art as related to the theological enterprise, with focus on the relationship between art and religion, especially Christianity, both as an ally and as a rival. 3 credits.

Second Semester, Mr. Graham

Doctrinal Theology

Introductory Classes

TH221 Systematic Theology I

The first in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all juniors. 3 credits.

Second Semester, Mr. Johnson and Mr. Lee

TH222 Systematic Theology II

The second in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all middlers. 3 credits.

First Semester, Mr. Guder and Mr. McCormack

TH290 Credo

An introduction to theological study designed for first-semester juniors who have had little training in the doctrines and practices of Christian faith. The course will explore the Apostles Creed (our faith), the Lord's Prayer (our hope), and the Great Commandment (our love). Brief selected readings from Augustine, Luther, Calvin, Kierkegaard, Barth, Rahner, von Balthasar. Enrollment limited to twenty-five students and restricted to M.Div. juniors. 3 credits.

First Semester, Mr. Migliore

TH291 Inquiring After God: Classic and Contemporary Readings

An introduction to theological themes through the events of everyday life and the practices of the church. Classic and contemporary readings on the following themes: study, science, art, work, discernment, friendship, affliction, repentance and forgiveness, marriage, Scripture meditation, preaching, the Lord's Supper, and prayer. No prerequisites. 3 credits.

First Semester, Ms. Charry

Multi-Program Classes

TH304 The Reign of God

A biblical, theological, and political exploration of the doctrine of the Reign of God. How does one's commitment to God's covenant, God's justice, God's economy, and God's law inform concrete questions of public policy? Attention is given to the interaction between religious faith and the legal order and to practical issues in national and international politics, such as poverty; violence and warfare; race, gender, and class; and the ecological crisis. Qualifies as a third course in theology for M.Div. candidates. Fullfills general requirement for a course in Christian Responsibility in the Public Realm. Prerequisite: TH221 or permission of the instructor. 3 credits.

Second Semester, Mr. Johnson

TH309 Salvator Mundi: How Christ and Salvation Are Related

A new typology will be proposed for sorting how Christ and salvation are related. Rather than restricting the options, as is commonly done, to "high" and "low" Christologies, an intermediate position called "middle Christology" will be set forth as well. The result promises to bring greater clarity to the range of options in the Christian tradition, both historically and on the contemporary scene. Much depends on whether salvation is thought to take place by imitation (low), repetition (middle), or pure reception by faith (high). Examples of each type will be explored in detail. Qualifies as third theology course for M.Div. candidates. Prerequisite: TH221. 3 credits.

Second Semester, Mr. Hunsinger

TH310 The Doctrine of the Holy Spirit in the Reformed Tradition

The primary work of the Holy Spirit in the plan of salvation; relation of the work of the Spirit to the work of Christ; trinitarian and eschatological aspects of this work. Major figures in the Reformed tradition will be examined on these and other issues. Special consideration will be given to theologians like John Calvin, John Owen, Friedrich Schleiermacher, Thomas F. Torrance, and Juergen Moltmann. Qualifies as third theology course for M.Div. candidates. Prerequisite: TH221. 3 credits.

Second Semester, Mr. Hunsinger

TH311 The Doctrine of God

The mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doctrine of the Trinity; the inseparability of knowledge of God and knowledge of ourselves. Qualifies as third theology course for M.Div. candidates. Prerequisite: TH221. 3 credits.

Second Semester, Mr. Migliore

TH317 The Doctrine of Election

A critical study of Reformed attempts, old and new, to reflect on the sovereignty of God in planning, accomplishing, and applying salvation. Biblical foundations of the doctrine; a historical survey of the development of the "classical" Reformed view through consideration of its leading exponents and their antecedents (Augustine, Duns Scotus, Luther and Calvin, and Beza and his followers), as well as attempts made within the Reformed tradition to modify the classical view (Amyraut, Arminius, and Barth). Alternative theories of determinism (Stoicism, Marxism, and behavioralism). Special theological problems that arise in connection with this doctrine (the nature of human freedom, the problem of the assurance of salvation, limited atonement, and universal salvation). Qualifies as third theology course for M.Div. candidates. Prerequisite: TH221 or TH222. Pass/Fail. 3 credits.

First Semester, Mr. McCormack

TH327 Readings in the Doctrine of Justification

A seminar for M.Div. students that will treat the doctrine of justification from the standpoint of its historical development, recent challenges emanating from the quarter of New Testament research, and recent ecumenical and systematic proposals. Qualifies as third theology course for M.Div. candidates. Enrollment limited to twenty students. Prerequisite: course TH221. 3 credits.

Second Semester, Mr. McCormack

TH330 Reformed and Lutheran Confessional Theology in the Sixteenth Century

An examination of the development of Reformed theology in the sixteenth century as evidenced in confessions and creedal statements, culminating with the Harmonia confessionum of 1581. Problems to be considered include the authority of confessions in the Reformed tradition, unity and diversity in early Reformed theology, and the distinctiveness of Reformed theology as seen through a careful comparison with the documents found in the Lutheran Book of Concord. Prerequisite: TH221. 3 credits.

Second Semester, Mr. McCormack

TH331 Spiritual Theology

Trust in a division between Christian doctrine and Christian spirituality is artificial from an historical perspective. The course will mine the following Christian classics for their doctrinal and spiritual teachings: Gregory of Nyssa's *Life of Moses*, Bernard's treatises and sermons, Bonaventure's *The Soul's Journey into God*, Catherine of Siena's *Dialogue*, and Teresa of Avila's *Interior Castle*. 3 credits.

Second Semester, Ms. Charry

TH372 The Theology of Paul Tillich

A concentration on Tillich's system as a whole through reading of his systematic theology, focusing on his theology of culture, the religious dimension, Being, and Christ as New Being. Tillich's system will be viewed also in light of his sermons and essays about concrete issues and situations. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, Mr. Taylor

TH336 Calvin and the Renewal of the Church

An examination of Calvin's theology in light of contemporary re-interpretations of his thought as a systematic theologian. Qualifies as third theology course for M.Div. candidates. Prerequisite: TH221. 3 credits.

First Semester, Mr. Johnson

TH395 Post-Liberal Theology

The course will focus on one important aspect of post-liberal theology. Hans Frei's *The Eclipse of Biblical Narrative* will function as the basic text. What Frei meant by the sensus literalis will be considered through the study of concrete examples rather than by more theoretical discussions. Frei's account of how biblical narrative fell into "eclipse" will be examined by reading many of the authors whom he discussed in his book, for example, Anthony Collins, John Locke, J. G. Herder, Immanuel Kant, David Strauss, and Friedrich Schleiermacher. The final author will be Karl Barth, whom Frei saw as having recovered a robust sense of biblical narrative's significance. Prerequisite: TH221. 3 credits.

First Semester, Mr. Hunsinger

TH397 Happiness in Eschatological Perspective

Christian teaching on happiness (beatitude) developed in a wide arc from Augustine of Hippo to Thomas Aquinas, largely as an eschatological hope. Thomas distinguished mundane happiness in this life from eternal happiness as the beatific vision in heaven, but did not develop the vision of mundane happiness in this life. This course will retrace this arc and then undertake a constructive presentation of mundane happiness that is inspired by this tradition, grounded in Scripture, and in critical conversation with contemporary secular research and philosophical reflection on the topic. Qualifies as a third theology course for M.Div. candidates. Prerequisite: TH221. 3 credits.

First Semester, Ms. Charry

TH415 Theology in an Age of Science

Analysis of the challenging fact that in a postmodern theology the traditional boundaries between theology, philosophical theology, and philosophy of religion are transcended. An attempt to show that both theologians and philosophers of religion need a thorough knowledge of the cognitive aspects of religion, and that contemporary philosophy of science has become the most important methodological link in the current theology and science debate. 3 credits.

First Semester, Mr. van Huyssteen

TH405/OT319 Theology, Creation, and Cosmology

An interdisciplinary exploration of selected issues in rationality, creation, and cosmology in light of contemporary scholarship in constructive theology, Old Testament studies, and science. Prerequisites: OT101 and TH221. 3 credits.

Second Semester, Mr. Dobbs-Allsopp and Mr. van Huyssteen

TH418 The Roots of Theological Anthropology

Current debates in evolutionary biology, primatology, and paleoanthropology are dominated by arguments that claim that the origins of human spirituality, morality, and cognition directly relate to the evolution of human sexuality and primordial language. This places the roots of human consciousness on a direct continuum with proto-moral and ritual behavior in social animals, thus raising the question whether religious awareness and moral decision-making have been selected for in the course of evolution. This course takes an interdisciplinary approach to these questions and will evaluate theologically what it means to be human, what it means to talk about the evolution of religion, and how theological anthropology is enriched when it takes seriously the evolution of human sexuality and our moral, aesthetic, and religious dispositions. Three credits.

Second Semester, Mr. van Huyssteen

TH438/NT438 Missional Hermeneutics and the Formation of the Church: 1 Peter as a Test Case

A cross-disciplinary investigation of the scriptural formation of the missional congregation as exemplified in 1 Peter. Working with exegetical and theological methods, we will examine the contextualization of the gospel in first-century Asia Minor, asking how this letter shapes the community for witness. The implications of this investigation for our understanding of biblical authority and interpretation, for ecclesiology, and exegetical discipline will be explored. Qualifies as third theology course for M.Div. candidates. Prerequisites: NT101, NT152 or NT4S, and TH222. 3 credits.

Second Semester, Mr. Guder and Mr. Wagner

TH439/EC439 The Church as "Public": The Ecclesiologies of Lindbeck, Hauerwas, Hütter, and Barth

The decline in mainline church attendance and the confusion over the role, if any, of the church in Western societies has spawned a range of ecclesiologies concerned with establishing the church as a "public." This course engages in a close reading of the "public" character of the church, her concrete visibility, as conceived by Lindbeck, Hauerwas, Hütter and Barth. And it will do this in dialogue with missional and ecumenical thinkers such as Andrew Walls and J.C. Hoekendijk. Does the image of a "public" provide the best resources for thinking about the witness of the church within pluralist societies around the world? Does the church's witness require her to become a "public," that is, to quote Hütter, a culture, "a way of life, i.e., a distinct set of practices interwoven with normative beliefs, concretely and distinctly embodied?" Or, drawing on the lessons of foreign missions, does this approach reduce the church's public character to propaganda as defined by Martin Kähler? In an ecumenical age, the pluralist context is the true context of Christian witness, and so not something to be feared. Setting the theology of mission into

critical dialogue with these "public" ecclesiologies assists the contemporary church as she grapples with her own missional and ecumenical nature. Enrollment limited to twenty-five students. 3 credits.

First Semester, Mr. Flett

TH457/EC457 Foundations of Missional Theology

The demise of Christian hegemony and the concomitant development of the pluralist nature of Western societies have challenged the church to reclaim her missional vocation. This process is shaped by the "great new fact of our time," the globalized and ecumenical character of world Christianity. Divided into three sections, this course examines: 1. the biblical foundations of missional theology; 2. the ecclesiological legacy that resulted from the extended "Christendom" period; and 3. contemporary theologies of the missional church, especially as a consequence of the globalization of the Christian movement. Particular attention is given to the institutional presupposition associated with a Christendom context, the response of *missio Dei* theology, the significance of the globalization of the Christian movement, issues of contextualization, and the particular challenges confronting the church in North America. 3 credits.

Second Semester, Mr. Flett

TH483 Critical Race Theory as Theological Challenge

A study of new theories of racism and white supremacism, as a challenge to constructive and systematic theologies. Readings focus on theorists of "race" and racism, with special attention to the U.S. contexts of "white studies" and issues in Asian American, African American, and Latina(o) studies. Theological readings concentrate on contemporary theologians explicitly addressing issues in U.S. ethnicity and white racism. Fulfills general requirement for course on Christian Responsibility in the Public Realm. 3 credits.

Second Semester, Mr. Taylor

TH491 The Meaning of Revelation in a Postmodern, Post-Holocaust, Post-September 11 World

A constructive exploration of the doctrine of revelation. Through an examination of biblical, theological, and philosophical literature, students consider the church's historic witness to revelation in the light of postmodern challenges to meaning and truth, post-Holocaust concerns about the reality of God, and post-September 11 issues about the church, the nation, and the future of democracy. Can we speak with conviction today about revelation as grace, and about grace as God's engagement to be "for" and "with" the other? Qualifies as a third course in theology for M.Div. candidates. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: TH221. 3 credits.

First Semester, Mr. Johnson

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. M.Div. and Th.M. (and all non-Ph.D.) students must receive instructor approval to enroll and must complete an enrollment form, available in the Registrar's Office and on the registrar's page of the Seminary web site.

TH922 The Jews in Christian Scripture and Theology

Christian theology has generally assumed that Christianity has superseded Judaism, but that is now being questioned. The seminar will examine Christian teaching on Jews and Judaism in Scripture and subsequent theology, including the Apostolic Fathers, the Adversos Judaeos tradition in classic patristic literature (including Chrysostom and Augustine), Aquinas, Luther, and Barth. The final section of the seminar will examine contemporary theological reconstructions that address the issue. 3 credits.

Second Semester, Ms. Charry

TH965 Barth's *Church Dogmatics*

The seminar will examine the development and coherence of Barth's doctrine of reconciliation by focusing on the final volumes of the *Church Dogmatics* (IV/3 and IV/4). The primary topics to be explored are: the light of Christ and other lights; sin as falsehood; the Christian as witness; church and world; and Christian hope. 3 credits.

First Semester, Mr. Hunsinger

Christian Ethics

Multi-Program Classes

ET300 Liturgical Shape of the Christian Life

Examination of the intersection of Christian worship, Christian doctrine, pastoral care, and Christian ethics. Each aspect of a worship service will be used to discuss corresponding doctrines, how these doctrines give shape to Christian identity, and how they inform Christian moral action. Focus of attention specifically on Reformed and liberationist theologies. Fulfills general requirement for course on Christian Responsibility in the Public Realm. 3 credits.

First Semester, Ms. Duff

ET316 Ethics and the Problem of Evil

Theological reflection on human suffering, calamity, and woe. Some attention will be given to the theoretical problem of evil and to the theodicies that might be offered in reply, but the course focuses on the practical challenge that evil poses and on the moral and spiritual responses that Christians might muster. Its themes include: virtue, passion, and happiness; worship, sacrifice, and atonement; paradox, mystery, and eschatological hope. Fulfills general requirement for course on Christian Responsibility in the Public Realm. 3 credits.

First Semester, Mr. Bowlin

ET348 Issues in Human Sexuality

The course will examine biblical, historical, and contemporary Christian views of human sexuality in relation to such topics as masculine and feminine spirituality, procreation, marriage, homosexuality, single life, incest, rape, pornography, and sex education. Fulfills general requirement for course on Christian Responsibility in the Public Realm. 3 credits.

First Semester, Ms. Duff

ET341 Ethics and Politics in Augustine

Augustine as moralist and political theologian. Topics include: his philosophical antecedents and opponents, his moral psychology and account of human action, his understanding of virtue and happiness, his treatment of law, coercion, and forbearance, and his ambivalence toward temporal politics. The course will conclude by considering his lively, contemporary legacy. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: TH221. 3 credits.

Second Semester, Mr. Bowlin

ET361 War and Christian Conscience

Theological reflection on the use of violent, coercive force. Special attention will be giving to the historical development of Christian doctrine, to the emergence of the just war tradition, to the warrants for pacifism, and to the differences that divide secular and theological accounts. The course will conclude by considering contemporary concerns: terrorism, torture, and irregular warfare. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: TH221. 3 credits.

Second Semester, Mr. Bowlin

ET380 Friendship, Love, and Justice

This course considers how Christian theologians (Augustine, Aquinas, Calvin, and Kierkegaard) have borrowed and adapted secular moral discourses (Plato, Aristotle, Stoicism, and Kant) in order to explicate certain biblical claims about God, neighbor, love, and friendship. It uses these topics and figures to explore the relation between things natural and gracious, created and recreated, secular and theological. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: TH221. 3 credits.

First Semester, Mr. Bowlin

ET460 Theology and Ethics of Dietrich Bonhoeffer

Exploration of the theological and ethical method of Dietrich Bonhoeffer. In addition to reading Bonhoeffer's major works (e.g., *Cost of Discipleship, Ethics, Letters and Papers from Prison*), the class will read a biography of Bonhoeffer in an effort to put his work in historical perspective and to explore its significance for today. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: TH221. 3 credits.

Second Semester, Ms. Duff

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. M.Div. and Th.M. (and all non-Ph.D.) students must receive instructor approval to enroll and must complete an enrollment form, available in the Registrar's Office and on the registrar's page of the Seminary web site.

ET920 Types of Christian Ethics

Exploration of the methodological issues raised by representative thinkers of five types of Christian ethics: Deontological (Kant, Browning, Smedes, Aquinas, Curran), Utilitarian (Mill, Fletcher, Callahan), Contextual (Calvin, Lehmann, Hauerwas), Black Liberation (Cone), and Feminist (Harrison). Analysis of the arguments offered by these ethicists on topics such as abortion, homosexuality, in vitro fertilization, revolution, etc. Three credits.

Second Semester, Ms. Duff

Departmental Faculty

John R. Bowlin, Rimmer and Ruth de Vries Associate Professor of Reformed Theology and Public Life. M.Div., Union Theological Seminary; M.A., Ph.D., Princeton University. His areas of specialization are Christian moral thought, moral philosophy, medieval religious thought, social ethics and criticism, and modern religious thought. (Presbyterian)

Ellen Tabitha Charry, Margaret W. Harmon Associate Professor of Systematic Theology. M.A., Ph.D., Temple University. Her special interest is to examine Christian thought for the contributions it makes to human flourishing. (Episcopalian)

Nancy Janine Duff, Stephen Colwell Associate Professor of Theological Ethics. M.Div., Union Theological Seminary in Virginia; Ph.D., Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics from a Reformed and feminist perspective, exploring how theological claims identify the church's responsibility in the world. (Presbyterian)

Lawrence Gordon Graham, Henry Luce III Professor of Philosophy and the Arts. M.A. Hons. University of St Andrews; M.A., Ph.D. University of Durham; Fellow of the Royal Society of Edinburgh. His special interests are in moral philosophy, philosophy of the arts, and the Scottish philosophical tradition. (Episcopalian)

Darrell Likens Guder, Henry Winters Luce Professor of the Theology of Mission and Ecumenics, and Dean of Academic Affairs. Ph.D., University of Hamburg; D.D.(Hon.), Jamestown College. His research, writing, and teaching focus on the theology of the missional church, the theological implications of the paradigm shift to post-Christendom as the context for Christian mission in the West, and the continuing formation of ecumenical theology. (Presbyterian)

George Hunsinger, Hazel Thompson McCord Professor of Systematic Theology. B.D., Harvard University Divinity School; Ph.D., Yale University. An internationally recognized scholar in the theology of Karl Barth, he has broad interests in the history and theology of the Reformed tradition and in "generous orthodoxy" as a way beyond the modern liberal/conservative impasse in theology and church. He was a major contributor to the new Presbyterian catechism. (Presbyterian)

William Stacy Johnson, Arthur M. Adams Associate Professor of Systematic Theology. J.D., Wake Forest University School of Law; M.Div., Union Theological Seminary in Virginia; Ph.D., Harvard University. His interests focus on constructive theology, with historical interests in the theologians of the Reformation (Luther, Zwingli, Calvin) and the modern development and contemporary significance of their work. (Presbyterian)

Sang Hyun Lee, Kyung-Chik Han Professor of Systematic Theology, and director of the Asian American Program. S.T.B., Harvard Divinity School; Ph.D., Harvard University; L.H.D.(Hon.), Whitworth College. He teaches courses in the area of systematic theology, with special research interests in Jonathan Edwards as a resource for contemporary theological reconstruction, God's providence and human suffering, and the development of a theology in the Asian American context. (Presbyterian)

Bruce Lindley McCormack, Frederick and Margaret L. Weyerhaeuser Professor of Systematic Theology. M.Div., Nazarene Theological Seminary; Ph.D., Princeton Theological Seminary; Dr.theol.(Hon.), University of Jena. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

Daniel Leo Migliore, Charles Hodge Professor of Systematic Theology. B.D., Princeton Theological Seminary; M.A., Ph.D., Princeton University; L.H.D.(Hon.), Westminster College in Pennsylvania. In addition to teaching introductory and advanced courses in Christian doctrine, he specializes in the theology of Karl Barth. (Presbyterian)

Mark Lewis Taylor, Maxwell M. Upson Professor of Theology and Culture. M.Div., Union Theological Seminary in Virginia; Ph.D., University of Chicago Divinity School. His teaching and research interests are in the areas of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

J. Wentzel van Huyssteen, James I. McCord Professor of Theology andScience. B.A., Hons.B.A., B.Th., M.A., University of Stellenbosch; D.Th., Free University of Amsterdam, The Netherlands. His special interest is in interdisciplinary theology and religious epistemology, with a special focus on the relationship between theology and science. (Dutch Reformed)

Practical Theology

Professors: Charles L. Bartow±, Donald E. Capps, Robert C. Dykstra, Abigail Rian Evans (Chair), Geddes W. Hanson, Deborah van Deusen Hunsinger*, James F. Kay, Richard R. Osmer
Associate Professors: Sally A. Brown, Kenda Creasy Dean, Nancy Lammers Gross, Cleophus J. LaRue Jr.
Assistant Professors: Michael A. Brothers, Bo Karen Lee, Gordon S. Mikoski, Luke A. Powery, Martin T. Tel
Lecturer: J. Randall Nichols
Assistant in Speech: H. Robert Lanchester

*On leave first semester
±On leave both semesters

Christian Education

Basic M.Div. and M.A. Classes

ED101 Introduction to the Teaching Ministry

Christian education as an aspect of the whole ministry of the congregation and its leaders. Major attention given to Christian education theory where biblical, theological, philosophical, and social scientific insights are integrated to guide educational judgments and practice. Each student works out a personal theory. Designed as a basic elective in Christian education for M.Div. candidates; required of M.A. candidates. 3 credits.

First Semester, Mr. Osmer

ED102–103 Youth Ministry Practicum for Field Education

This course is open to students in the dual-degree program in youth ministry and to those whose field education involves them in youth ministry. Participating students meet weekly for one hour with the director of the Institute for Youth Ministry. Using a praxis-based model of education, the director, along with a faculty member, assumes the primary responsibility for helping students approach their ministry with young people theologically. The class serves as a mentor group within which students can process their experience from outside the field education setting, under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experience in pastoral ministry. Participants earn 1 academic credit for the year. Pass/Fail.

Full Year, Ms. Rounds

ED107–108 Practicum in Children's Ministry

Open to students in the M.A. program and to those whose field education involves children's ministry. One-hour meetings with a pastoral facilitator. Using a praxis-based model of education, students practice ways to approach their ministry with children theologically. The class serves as a mentor group with which students can process their experience outside the field education setting under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experience of pastoral ministry. Participants earn1 academic credit for the year.

Full Year, Ms. Young

Functions and Levels of Christian Education

ED225 Asian American Youth Ministry

Explorations of faith experiences of Asian American youth in multicultural context, adolescent years, and youth culture using insights drawn from theological, biblical, developmental, and sociocultural disciplines, and their implications for youth ministry. Evaluation of "English ministry" models, teaching and learning theories, theory of relational ministry, and complex family relations and their impact on faith development of Asian American youth. Attention will be given to resources for programs, curriculum, worship, leadership style for youth groups, retreats, outdoor activities, and strategies for gaining understanding of parents and youth leaders. 3 credits.

Second Semester, Ms. I.S. Lee

ED322 Faith, Film, and Spiritual Formation in Young Adults

Students will explore the iconic significance of film for young adults, and its role in shaping religious consciousness in a postmodern cultural ethos that gives images authoritative significance in matters of belief and action. Students will compare film's use of religious form, function, and message to create a "public" with congregational practices of paideia important in early, Reformation, and contemporary Christian teaching. A primary objective of the course is to give students hands-on experience probing cultural artifacts for their potential in Christian teaching. 3 credits.

Second Semester, Ms. Dean

ED338/WR338 The Eucharist and the Church's Educational Ministry

How gathering at the Lord's Table forms and equips the church for Christian discipleship and witness. Exploration of the ties that bind together patterns of worship, church education, and lifestyle. Particular emphasis is given to the sacrament of the Lord's Supper with respect to its pedagogical and ethical dimensions. The development of contemporary perspectives is informed by historical resources from the periods of the early church and the Reformation. 3 credits.

Second Semester, Mr. Mikoski

ED339/WR339 The Sacrament of Baptism and the Church's Educational Ministry

The relationship among liturgy, pedagogy, and life. Exploration of the nature of the ties that bind patterns of worship, church education, and lifestyle. Particular emphasis upon the sacrament of baptism as the foundational practice for Christian life and witness. The development of contemporary perspectives will be informed by historical resources from the periods of the early church and the Reformation. 3 credits.

First Semester, Mr. Mikoski

ED353 Advanced Studies in Youth, Church, and Culture

An advanced seminar emphasizing integrative work that interprets the relationship between youth, society, and culture through the framework of a theological tradition. Readings emphasize the interdisciplinary nature of youth ministry, drawing from historical, sociological, systematic, and biblical texts as well as from

the practical theological disciplines. Models of youth ministry leadership and training in various traditions will be examined, as will case studies and students' own constructive work. Class size limited to thirty-five students, and the class includes a mandatory retreat. Prerequisite: ED352 or background in developmental theory.

First Semester, Ms. Dean

ED372 Christian Spirituality and Small Groups

Using both historical and practical models of corporate discipleship, this course will explore the role of small groups in Christian formation. Students will critically examine the appropriation of Christian practices by small groups during early monasticism, the Reformation, German pietism, the first and second Great Awakenings, as well as in the twentieth century American church. Particular attention will be given to the family's changing role in Christian spirituality, and to youth ministry as a locus for small group discipleship. Students will participate in covenant discipleship groups during the semester in place of precepts. Note: This class will fulfill the M.A. course requirement in group dynamics. 3 credits.

Second Semester, Ms. Dean

ED382 Gender Studies and Spiritual Guidance

Students examine contemporary theories of gender studies to explore diverse patterns of growth and experience among women and men. The implications of such theories for various forms of spiritual guidance are explored (i.e. friendship, companioning, and direction). 3 credits.

Second Semester, Mr. Osmer

ED455 The Devotional Lives of Great Saints of the Church

This course examines the various ways in which saints of the church developed their devotional lives, integrating learnedness with piety. The interplay between their theology and their spirituality will be explored, through a wide spectrum of readings: autobiographies, letters, prayers (whether dictated by others or personally recorded), treatises, and scriptural commentaries. Begins with St. Augustine, but focuses on theologians in the Medieval, Reformation, and early modern periods. An optional prayer practicum will also be included, by which to integrate some of these themes into one's own life. 3 credits.

Second Semester, Ms. B.K. Lee

ED456 Forgiveness and Reconciliation

Forgiveness and reconciliation are central both to a theological understanding of God and to Christian life. This course explores different dimensions of these themes, as they relate to Jesus' ministry, death, and resurrection; examines what they entail in liturgical and communal contexts; and also considers some moral and political issues concerning (for example) the relationship between forgiveness and accountability, forgiveness and memory. Readings drawn from historical theology, as well as literature, psychology, film, and the contemporary scene. 3 credits.

First Semester, Ms. B.K. Lee

ED457 The Face of the Other

What does it mean to confront the "face of the other"? Dostoevsky's character Ivan Karamazov complains, despite his alleged "love of humanity," that it is impossible to love one's neighbors, for they have "smelly, ugly faces." Theologians have argued, however, that it is in the practice of embracing the other that one's *imago Dei* is most fully realized. This course investigates various writings on this theme throughout recent centuries, focusing on key theological texts, as well as readings from philosophy, literature, and our contemporary world (both religious and secular). Implications for life-in-community will also be explored, and field education experiences incorporated into class discussion. Enrollment limited to fifteen students. 3 credits.

Second Semester, Ms. B.K. Lee

ED458 "Practicing the Presence of God": Spirituality and Prayer in the Christian Tradition

This course explores a wide variety of prayerful practices, and the way in which saints of old "practiced the presence of God" (e.g., Brother Lawrence). It draws from resources in classical Christian texts, as well as insights from contemporary movements of prayer. Examines the interplay between contemplation and action, spiritual disciplines and social outreach. Enrollment limited to fifteen students. Pass/Fail. 3 credits.

First Semester, Ms. B.K. Lee

ED469 Educating Congregations for Mission

Using the empirical research tools of congregational studies, students learn how to lead a congregation in discovering its present missional identity and practices. Theologies of mission are used to assess their findings normatively and to devise educational strategies that lead a congregation toward its missionary calling as God's people. 3 credits.

First Semester, Mr. Osmer

Congregational Ministry

Multi-Program Classes

CM320/WR320 Worship in the Reformed Tradition

A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. 3 credits. Offered every other year.

Second Semester, Mr. Kay

CM441 The Congregation as Organization

Students preparing for parish ministry will obtain the tools to analyze the organizational dynamics at work in various aspects of congregational life. Students will explore relevant ecclesiologies, organizational theories, and social factors that affect congregations. Along with other topics, the course will address technology, gender, culture, demographic changes, denominationalism, the pastor's personality,

and congregational structure. Students will also consider how the mission of the church compares with that of other organizations, including businesses and non-profits, and learn strategies for leading various kinds of congregations. Enrollment limited to fifteen students. 3 credits.

First Semester, Ms. Massengill

CM444 Styles of Pastoral Leadership

A pastor is called by a congregation to minister to its witness as part of the body of Christ in a particular time and place. Studies reveal that an inability to think theologically and behaviorally about the pastoral role and about the nature of a specific congregation are the most problematic issues for those entering congregational ministry. Through lectures, readings in ecclesiology, leadership, and organizational studies, and examination of actual pastorates, this course will encourage theological and behavioral critique of pastoral styles in the contest of a congregation's identity as part of the body of Christ. Course material is open to commentary and critique from cultural, gender, and denominational perspectives. 3 credits.

Second Semester, Mr. Hanson

CM447 Conflicts in Congregations: A Hygienic Perspective

This course is an examination of the place of differences in a congregation and of the ways and areas in which they might deteriorate into conflict. Ways will be discussed of responding to differences so that they might be valuable resources to the congregation, inhibiting the development of conflict, and of protecting the congregation should it occur. 3 credits.

Second Semester, Mr. Hanson

Pastoral Care and Specialized Ministries

Multi-Program Classes

PC203 Pastor as Person

Examines aspects of the self experience of pastors—discerning a call, developing personal and pastoral identity and integrity, enhancing essential communication skills—in relation to various forms of pastoral care and counseling (crisis, bereavement, premarital, couples, children, and family), toward enabling flexibility, confidence, and sound theological assessment for entering diverse situations of need in parish and institutional settings of ministry. 3 credits.

Second Semester, Mr. Dykstra

PC204 The Minister as Counselor

Focus on the minister as one who gives counsel to individuals, couples, families, and committees and other deliberative groups. Particular attention to the arts of pastoral conversation and to crisis, problem-solving, and reframing models of pastoral counsel. 3 credits.

First Semester, Mr. Capps

PC239 Death and Dying

The course will examine the theological, ethical, pastoral, and personal issues concerning death and dying. It will address the questions of suffering, grief, loss, and bereavement in the context of the pastoral care of terminally ill persons. A model of health care decision-making will be developed for end-of-life decisions that involves the patient, family, friends, and a wide range of caregivers including the pastor. Resources will include medical case studies, biblical texts, and theological and fictional literature. 3 credits.

First Semester, Ms. Evans

PC250 Marriage, Family, and Christian Community

An examination of marriage and family within the Christian community. Biblical and theological reflection will be combined with psychoanalytic, family systems, and interpersonal communications theory to provide a varied set of perspectives by which to think about pastoral care and counseling to married couples and to families in the contemporary world. Enrollment limited to twenty-four students. Preference given to those closest to graduation. 3 credits.

Second Semester, Ms. Hunsinger

PC280 Pastoral Counseling: A Specialized Ministry of the Church

Designed for those students who intend to pursue pastoral counseling as a specialized ministry. Attention will be given to the theological foundations of pastoral counseling as a ministry of the church, to a variety of psychological approaches to counseling, and to the development of clinical skills. Enrollment limited to thirty-six students. Preference given to those closest to graduation. Pass/Fail. 3 credits.

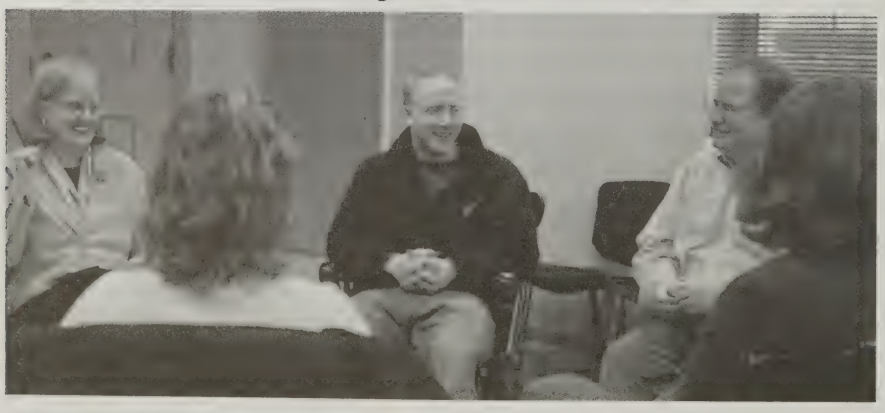
Second Semester, Ms. Hunsinger

PC305 Poetry and the Care of Souls

Exploration of the potential contribution of contemporary poetry to pastoral care by sensitizing pastors to such issues as the embodiment of language; the experiences of alienation, otherness, and loss; the recovery of repressed childhood experiences; the therapeutic value of self-confession; and poetic images of God. 3 credits.

First Semester, Mr. Capps

Professor Deborah van Deusen Hunsinger (left) leads a class discussion.



PC329 Pastoral Care of Congregations

This course focuses on the various roles of the ordained minister in relation to the pastoral care of congregations, exploring images of the minister as symbol bearer, caregiver, congregational leader, proclaimer, and prophet. Motives for entering ordained ministry will be explored, as well as key issues in pastoral care: the use and abuse of power and authority, ethical and boundary considerations, understanding of one's call, clergy self-care, and the challenge of ministry to those who are different from oneself. 3 credits.

First Semester, Ms. McNish

PC340 Spirituality and Health

This course will analyze a wholistic understanding of health that connects the biological, psychological, social, and spiritual dimensions using a collaborative model among community agencies, pastoral caregivers, and faith communities. Examination of relationships among scientific medicine, complementary health care, spiritual disciplines, and religious beliefs for good health outcomes as well as a critical review of the research on the connection between spirituality and health. Demonstrations and information about medical, complementary health care, and pastoral care methods of treatment and prevention of illness will be offered. This course is open to M.Div and Th.M. students and continuing education enrollees. 3 credits.

Second Semester, Ms. Evans and Mr. Jones

PC360 The Self in the System

Explores tensions between the individual and the community in various traditions of clinical psychology and Christian theology. Broadens repertoires of pastoral care and counseling skills through theological reflection on and practical immersion in diverse clinical styles involving client-centered, psychoanalytic, short-term, family systems, problem-solving, and paradoxical approaches. 3 credits.

First Semester, Mr. Dykstra

Clinical Pastoral Education

Clinical Pastoral Education (CPE) is professional education for ministry in a clinical setting (ordinarily a general hospital, mental hospital, or prison, but sometimes a local church). It brings theological students and ministers into supervised encounter with persons in crisis. Out of the intense involvement with persons in need and the feedback from peers and supervisors, the student develops a new awareness of self as a person and of the needs of those to whom he/she is called to minister. Clinical pastoral education sites are available around the country, and there are several in the Princeton environs, especially at Robert Wood Johnson and Somerset. In order for CPE to appear on a student's transcript, application must be made through the Field Education Office, and the student must be accepted by a chaplain supervisor and should have had a course in pastoral care before registering for academic credit at the Seminary. Students wishing to use CPE to fulfill a field education requirement should consult the field education course listing under Interdepartmental Studies. In all cases, the student is responsible for payment of the site fee.

PC621–622 Part-Time Clinical Pastoral Education

Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (sixteen hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal at the end of the spring semester and enrollment in a one-semester course in pastoral care during the year. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. 6 credits and 1 ACPE unit awarded only at the end of the second semester.

Full Year, Chaplain Supervisors

PC647 Summer Clinical Pastoral Education

Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Enrollment in a one-semester course in pastoral care during the academic year prior to the summer is required. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. 6 credits and 1 ACPE unit.

Summer, Staff and Supervisors

Preaching, Speech Communication in Ministry, and Worship

Introductory-Level Classes in Speech Communication in Ministry and Preaching

SC101 Speech Communication in Ministry I

Weekly workshops on speech communication in the context of ministry. Study of the principles involved in the perception and expression of denotative and connotative meaning. Development of skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to students for whom English is not the first language. Required of all junior M.Div. and M.A. candidates. Students are expected to remain in the same section both semesters for SC101 and SC102. Each section is limited to eight students. 1 credit.

First Semester, Speech Staff

SC102 Speech Communication in Ministry II

Weekly workshops offering practical exploration of basic interpretative dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to developing skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to students for whom English is not the first language. Students are expected to remain in the same section as SC101. Required of all junior M.Div. candidates. Prerequisite: SC101. 1 credit.

Second Semester, Speech Staff

PR200 Introduction to Preaching Pilot

A basic course in the fundamentals of preaching and the development of the sermon. Lectures, discussion, and workshops will make up the weekly sessions. Required of M.Div. candidates in the middler year. Students may complete the PR201–202 yearlong course requirement by taking this new one semester course in the fall or in the spring. Each section is limited to eighteen students. Pass/Fail. Prerequisite: SC102. 4 credits.

First Semester, Preaching Staff
Second Semester, Preaching Staff

PR201–202 Introduction to Preaching I and II

A yearlong course sequence in the fundamentals of preaching and the development of the sermon. Lectures, discussion, and workshops will make up the weekly sessions. Required of M.Div. candidates in the middler year. Students are expected to remain in the same section for both semesters. Each section is limited to eighteen students. Pass/Fail. Prerequisite: SC102. 2 credits each semester.

Full Year, Preaching Staff

Multi-Program Classes in Preaching

PR240 From Text to Sermon

This course will focus on the movement from biblical texts to sermons on those texts. Several types of text will be examined, such as historical narrative, proverb, miracle story, parable, lament, and epistle. Prerequisite: PR202. Limited to twenty students; preference given to those closest to graduation and those concentrating in the field. 3 credits.

First Semester Mr. LaRue

PR262 Preaching and Ecclesial Formation

Study and practice of a range of disciplines that have been central to Christian formation over the centuries; consideration of the ecclesial and ethical ends of spiritual formation; consideration of the role of preaching in fostering formative Christian practices in the congregation; preparing, preaching, and responding to sermons that foster classic formative practices in the congregation. Throughout the course, spiritual formation will be viewed as the transformation of congregational imagination and practice. The corporate, ecclesial, and ethical dimensions of Christian formation will be emphasized. Prerequisite: PR202. Limited to twenty students; preference given to those closest to graduation and those concentrating in the field. 3 credits.

First Semester, Ms. Brown

PR350 Windows on the World: The Narrative Context of Preaching

This course uses a variety of non-theological narrative and artistic resources (primarily novel and film, with some painting and sculpture) to explore and understand the contemporary context in which preaching is received. By focusing on works that are not intended to be explicitly theological or "religious," the course will search dimensions of hearers' life experience and imagination that profoundly influence how the gospel is heard, understood, and appropriated in preaching.

(Please note that this is not a course in "narrative preaching" as a rhetorical form, but about using narrative as a window on the world, especially that of "the other," in which preaching of any kind takes place.) Includes student preaching. Prerequisite: PR201 or PR200. 3 credits.

Second Semester, Mr. Nichols

Multi-Program Classes in Speech Communication in Ministry

SC340 Practical Theology as Drama

Dramaturgical and theological analysis, criticism, and production of a play from the repertory of religious drama. Admission to course by audition. 3 credits.

Second Semester, Mr. Lanchester

SC391 Word and Act in Christian Worship II

Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Lecture-demonstration, workshops, videotaping, and critique. Course is limited to middlers and seniors returning from internships. Seniors may go on a wait list and, if space is available, will be assigned later to one of the sections. Sections are limited to six students each. Prerequisite: SC102. 1 credit.

First Semester, Staff

Multi-Program Classes in Worship

WR320/CM320 Worship in the Reformed Tradition

A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. 3 credits. Offered every other year.

Second Semester, Mr. Kay

WR329 The Psalms in Christian Worship

An exploration of the use of the psalms in Christian worship. Consideration will be given to liturgical practices of the early church and the Reformation traditions, the influences of the liturgical renewal movement, and to emerging developments in contemporary worship practices. The basic course is offered for one hour of credit but may be expanded to two hours through participation in a series of practica on the musical performance and leadership of psalm singing. 1 credit, but may be taken for 2 credits.

First Semester, Mr. Tel and staff

WR338/ED338 The Eucharist and the Church's Educational Ministry

How gathering at the Lord's Table forms and equips the church for Christian discipleship and witness. Exploration of the ties that bind together patterns of worship, church education, and lifestyle. Particular emphasis is given to the sacrament of the Lord's Supper with respect to its pedagogical and ethical dimensions. The development of contemporary perspectives is informed by historical resources from the periods of the early church and the Reformation. 3 credits.

Second Semester, Mr. Mikoski

WR339/ED339 The Sacrament of Baptism and the Church's Educational Ministry

The relationship among liturgy, pedagogy, and life. Exploration of the nature of the ties that bind patterns of worship, church education, and lifestyle. Particular emphasis on the sacrament of baptism as the foundational practice for Christian life and witness. The development of contemporary perspectives will be informed by historical resources from the periods of the early church and the Reformation. 3 credits.

First Semester, Mr. Mikoski

WR812 Chapel Choir

The Chapel Choir is an unauditioned choir that provides musical leadership in worship once a week. Members will be introduced to fundamental musical resources used in Christian worship. The focus of the course will be on the function and creative use of the hymnal, the psalter (metrical and responsorial), global music, and service music. Open upon vocal placement with instructor. The Seminary Singers is an auditioned choir which, in addition to weekly leadership in worship and exploration of musical resources for Christian worship, also prepares more complex sacred literature for a choral concert each semester. Open upon audition with the instructor. 1 credit. May be repeated for a maximum of 2 credits.

Both Semesters, Mr. Tel

Ph.D. Seminars

While subject to the same enrollment restrictions as doctoral seminars in the other academic departments of the Seminary, Ph.D. seminars in the Department of Practical Theology may be offered on an intra-departmental basis, unless otherwise stated in the course description. M.Div. and Th.M. (and all non-Ph.D.) students must receive instructor approval to enroll and must complete an enrollment form, available in the Registrar's Office and on the registrar's page of the Seminary web site.

PT900 History and Method of Practical Theology

A study of essential readings in the history and method of practical theology, including the emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. 3 credits.

First Semester, Mr. Mikoski

PT903 Practical Theology and the Philosophy of Practical Reason

Examination of seminal texts related to the critical appropriation of philosophies of practical reason by and for practical theology. Emphasis on various ways to construe the complex interplay between theory and practice with particular attention to the concerns of practical theology and its sub-disciplines. Close readings of relevant texts from a number of sources including but not limited to selected pre-Socratic Greek philosophers, Plato, Aristotle, Greco-Roman moralists, Kant, Marx, and Habermas. 3 credits.

Second Semester, Mr. Mikoski

PT908 Models of Adolescent Formation in Contemporary Christianity

Drawing on literature from social theory, education, and the "practices discussion" in practical theology, this course explores shifts in the ecology of formation available to young people in the twentieth-first century. Special attention will be given to the way social institutions (e.g., families, the media, schools, congregations, "popular culture") affect models of formation and education in the church, and how ministry with young people reflects and refracts these changes in ways that ultimately shape ecclesiology itself. Students need to be acquainted with the ecclesiology/missiology of two theologians of their choice. 3 credits.

First Semester, Ms. Dean

PT958 Psychology of Religion

Exploration of both classical and contemporary developments in psychology of religion, with emphasis on major texts, including James's *The Varieties of Religious Experience*, Freud's *The Future of an Illusion*, Otto's *The Idea of the Holy*, Jung's *Answer to Job*, and Erikson's *Young Man Luther*. An area seminar in pastoral theology. 3 credits.

Second Semester, Mr. Capps

PT960 The Care of Souls

A survey of the care of souls from biblical times to the present, with particular attention to dynamics of change and transformation, the impact of unconscious processes, and assumptions of health and salvation undergirding pastoral care and counseling in various epochs and cultures. An area seminar in pastoral theology. 3 credits.

Second Semester, Mr. Dykstra

PT966 Technologies of the Self

Analysis of the self, including conceptions of its madness and technologies for its transformation from biblical, theological, historical, and psychological perspectives relevant to contemporary pastoral theology. The relation of self to soul and the implications of *imago Dei* will shape the seminar discussion. Readings in Foucault, Kohut, LaCugna, Lifton, Moltmann, Ricoeur, Rogers, Weiss, and others. 3 credits.

First Semester, Mr. Dykstra

PT977 Practical Theology and the Human Sciences in Dialogue

The seminar offers an overview of classical and contemporary theories of the human sciences. It explores diverse interdisciplinary models with which to engage such theories in practical theology. 3 credits.

Second Semester, Mr. Osmer

PT981 Theology and Proclamation

An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth-century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. 3 credits.

First Semester, Mr. Kay

PT984 Speech Performance in Preaching

Critical theological appropriation of performance studies in speech for homiletical theory, practice, and criticism. Review of formative works in the performance of literature from the late nineteenth century to the present; attention to hermeneutical issues implicit in these works. Matters addressed include contributions to contemporary text performance studies from performance-oriented research in rhetoric and cultural anthropology, and interdisciplinary methodological questions, as well as current literature in performatory approaches to preaching.

Second Semester, Mr. Brothers

PT985 Preaching the Gospel in Diverse Cultures

An examination of the diverse cultural and subcultural worlds of congregations, introduction to methods for "exegeting" them, and exploration into their significance for the theology of sermons and for the many forms of verbal and nonverbal communication through which they are proclaimed. Includes critical analysis of alternative models for contextualizing theology in light of which readings in cultural anthropology, congregational studies, and intercultural communication will be considered. Case studies and project/paper in area of interest. 3 credits.

Second Semester, Mr. LaRue

Departmental Faculty

Charles Louis Bartow, Carl and Helen Egner Professor of Speech Communication in Ministry. B.D., Princeton Theological Seminary; M.A., Michigan State University; Ph.D., New York University. His interests focus on the implications for biblical interpretation, worship, and preaching, of theory, practice, and criticism in the speech arts, particularly contemporary rhetorical and performance theory. (Presbyterian)

Sally A. Brown, Elizabeth M. Engle Associate Professor of Preaching and Worship. M.Div., Gordon-Conwell Theological Seminary; Ph.D., Princeton Theological Seminary. Research interests include the impact on contemporary preaching theory and practice of feminist/womanist, postliberal, and postructuralist biblical interpretation; the challenges of interpreting the cross as a redemptive symbol in a world of violence; and the relationship between preaching and ecclesial formation, particularly ethical formation. (Presbyterian)

Donald Eric Capps, William Harte Felmeth Professor of Pastoral Theology. B.D., S.T.M., Yale University Divinity School; M.A., Ph.D., University of Chicago; S.T.D.(Hon.), University of Uppsala. His interests include pastoral care; psychology of religion, art, and poetry; and psychobiography. (Lutheran)

Kenda Creasy Dean, Associate Professor of Youth, Church, and Culture, and Director of the Tennent School of Christian Education. M.A., Miami University; M.Div., Wesley Theological Seminary; Ph.D., Princeton Theological Seminary. Her special interests include the relationship between practical theology, adolescence, and culture, the practices of the church, and spiritual formation. (United Methodist)

Robert Craig Dykstra, Professor of Pastoral Theology. M.Div., Ph.D., Princeton Theological Seminary. His special interests include pastoral care and counseling, developmental theory and self psychology, and the integration of biblical and theological precepts with contemporary research in the human sciences. (Presbyterian)

Abigail Rian Evans, Charlotte W. Newcombe Professor of Practical Theology. M.Div., Princeton Theological Seminary; Ph.D., Georgetown University. Her interests focus on bioethics, pastoral care, health ministries, vocation and ministry, women in ministry, and spiritual formation. Her work is interdisciplinary and church oriented. (Presbyterian)

Nancy Lammers Gross, Arthur Sarell Rudd Associate Professor of Speech Communication in Ministry. M.Div., Ph.D., Princeton Theological Seminary. Her research and teaching interests include hermeneutical issues in oral interpretation of the proclaimed word of God and the special concerns women face in embracing their bodies as the instrument God has chosen for proclaiming the word. (Presbyterian)

Geddes Whitney Hanson, Charlotte W. Newcombe Professor of Congregational Ministry. S.T.B., Harvard University Divinity School; Ph.D., Princeton Theological Seminary. He focuses on the behavioral study of ministry as leadership within complex religious organizations, with particular attention to non-programmatic aspects of ministry i.e. congregational analysis, conflict management, planning and decision-making, as well as attention to intentional support of those new to congregational ministry. (Presbyterian)

Deborah van Deusen Hunsinger, Professor of Pastoral Theology. M.Div., Yale University Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (Presbyterian)

James Franklin Kay, Joe R. Engle Professor of Homiletics and Liturgics. M.Div., Harvard University Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. His research and teaching interests are in the theology and practice of preaching and worship, the history of homiletics, and the Bible's apocalyptic and narrative forms and their significance in preaching. (Presbyterian)

Cleophus James LaRue Jr., Francis Landey Patton Associate Professor of Homiletics. M.A., Baylor University; M.Div., Ph.D., Princeton Theological Seminary; D.D.(Hon.) Coe College. His research and teaching interests focus on the origin and development of African American preaching. He is also investigating the impact of social location and racial particularity on contemporary homiletical theory. (Baptist)

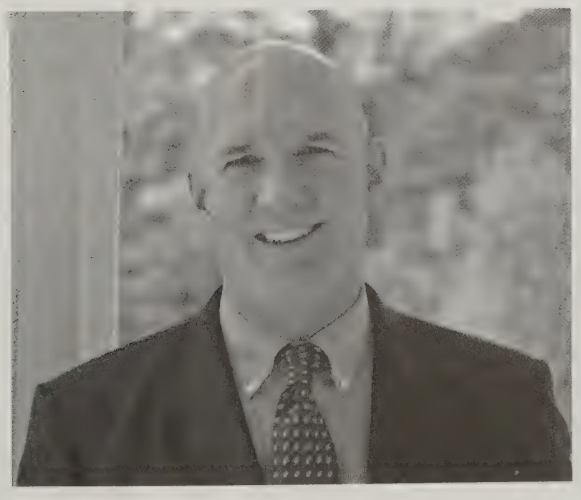
Gordon Stanley Mikoski, Assistant Professor of Christian Education. M.Div., and M.A., Princeton Theological Seminary; Ph.D., Emory University. His research interests include Christian education and the doctrine of the Trinity, sacraments and Christian education, and philosophies of practical reason in relation to practical theology. (Presbyterian)

John Randall Nichols, Director of the D.Min. Program, and Lecturer in Theology and Communication. B.D., Ph.D., Princeton Theological Seminary. His major focus is on human communication dynamics and behavior in theological perspective, with a particular interest in preaching as well as pastoral care. In addition, he works in the area of organizational dynamics and communication, with a particular emphasis on systemic analysis and understanding as framed by the Tavistock tradition. He is active in exploring the uses and influence of online experience in teaching and in ministry. (Presbyterian)

Richard Robert Osmer, Thomas W. Synnott Professor of Christian Education. M.Div., Yale University Divinity School; Ph.D., Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

Luke A. Powery, Perry and Georgia Engle Assistant Professor of Homeletics. M.Div., Princeton Theological Seminary; Th.D. Emmanuel College, University of Toronto, Toronto, Canada. His areas of interest are speech and performance studies, Holy Spirit in preaching and worship, theologies of preaching, homiletical theory and method, African American preaching and worship, preaching and worship across cultures, liturgical theology, and worship and ethics. (Baptist)

Martin T. Tel, C.F. Seabrook Director of Music. M.M., University of Notre Dame; M.A., Calvin Theological Seminary; D.M.A., University of Kansas. His research interests include church music philosophy and developments in congregational singing, particularly within the Reformed traditions. (Reformed)



James F. Kay
Joe R. Engle Professor of Homiletics and Liturgics

General Requirements and Electives

Christian Responsibility in the Public Realm

M.Div. students are required to take a course that has been designated as fulfilling the requirement for a course on Christian Responsibility in the Public Realm. The following courses fulfill this requirement:

CH435 Sects and Cults in America
CH455 Church and State in Modern Europe
HR341 Hinduism
HR350 Buddhism
CS201 Religion and Society
CS223 Church, Community, and Nation
CS230 Religion and Time
CS475 Ministry, Conflict, and Cataclysm
TH304 The Reign of God
TH386 Toward a Theology of Nonviolence
TH483 Critical Race Theory as Theological Challenge
TH486 Empire and Capital: Theological Considerations
TH491 The Meaning of Revelation in a Postmodern, Post-Holocaust, Post-September 11 World
ET300 Liturgical Shape of the Christian Life
ET316 Ethics and the Problem of Evil
ET341 Ethics and Politics in Augustine
ET348 Issues in Human Sexuality
ET361 War and Christian Conscience
ET380 Friendship, Love, and Justice
ET460 Theology and Ethics of Dietrich Bonhoeffer

Sally Ann Brown
Elizabeth M. Engle Associate Professor of Preaching and Worship

Field Education

Two placements of field education are required; one must be in a church. One placement must be taken during the academic year. Should students choose to complete two summer placements, only one can be used to satisfy the field education requirement. Students are not eligible for field education placements in their junior year. The deadline for placement is April 1.

Supervised Ministry Placements—Summer

Typically done in the summer after the junior year, a minimum of 350 hours must be spent over a ten-to-twelve week period in the summer field placement. Ministry is done under the direction of an approved supervisor. Requirements include: a learning/serving covenant completed by the end of the second week of placement, and final appraisal with the supervisor submitted by the fourth Monday in August. One such placement is required of all M.Div., M.A., and dual-degree students. It may not be combined with summer language or other summer courses.

GM102 Summer Field Education

Supervised ministry in a church or specialized ministry is selected from a pool of approved sites. Full-time work for a period of ten to twelve weeks takes place under the direction of a pastor or agency supervisor. 2 credits.

Summer, 2008

Staff

GM123 Field Education: Clinical Pastoral Education

Clinical Pastoral Education (CPE) is considered a specialized ministry and can be used to satisfy a field education requirement. During the summer, students work full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care during the academic year prior to the summer placement. Students may submit a CPE learning plan in place of the learning/serving covenant. The CPE final evaluation with field education supplemental questions is submitted as the field education appraisal. 2 credits and 1 ACPE or CPSP unit.

Summer, 2008

Chaplain Supervisors

Supervised Ministry Placements—Academic Year

Academic year part-time ministry takes place under the direction of an approved supervisor. A minimum of 300 hours, spread over thirty weeks during the academic year, must be spent in the placement. Requirements include: a learning/serving covenant, a mid-year appraisal, and a final appraisal, each completed in conjunction with the supervisor; regular (weekly or biweekly) meetings with the supervisor for review of and theological reflection upon work; and attendance at specified field education events during the academic year.

GM104–105 Academic-Year Field Education

Supervised ministry in a church or specialized ministry setting is selected from a pool of approved sites. Students work a minimum of ten hours on site, with preparation and work not to exceed fifteen hours each week, for a total of thirty weeks over two semesters. 2 credits are awarded at the end of the second semester.

Full year, 2007–08

Staff

GM121–122 Field Education: Clinical Pastoral Education

Considered a specialized ministry, Clinical Pastoral Education (CPE) may be used to satisfy the academic-year field education requirement. Sixteen hours per week are spent in various hospitals and other health and welfare institutions working under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care prior to the CPE placement. A CPE learning plan may be submitted in place of the learning/serving covenant. CPE evaluations plus field education supplemental questions are submitted in place of Princeton Seminary field education appraisals. 2 credits and 1 ACPE or CPSP unit are awarded only at the end of the second semester.

Full Year, 2007–08

Chaplain Supervisors

Supervised Ministry Placements—Year-Long Intensive Internships

Nine to twelve month full-time ministry takes place under an approved supervisor. Used to satisfy either the summer or academic-year field education requirement, such an internship is usually done after the completion of the middler year. Requirements include the completion of a learning/serving covenant and two appraisals with the supervisor, weekly meetings with the supervisor for review of and theological reflection upon the student's work, attendance at a mid-year intern conference held at the Seminary (if offered), including a critical incident report. No internship may be taken concurrently with any other course in the Seminary curriculum.

GM108 Full-Time Ministry Internship

Full-time ministry for a nine to twelve month period takes place at a church or specialized ministry selected from a pool of approved sites. This may be taken for either field education or elective credit. 2 credits.

Full year, 2007–08

Staff

GM174–175 Practicum in Theological Reflection

This two semester course will provide the opportunity for theological reflection on acts of ministry drawn from case studies experienced by students in concurrent field education. Presentations on congregational systems, reflection methods, and spiritual disciplines will enrich the material drawn from praxis. 1 credit awarded at the end of the second semester.

Full year, 2008–09 (tentative)

Staff

Denominational Polity and Doctrine

GM201 Presbyterian Church Polity

An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the Book of Order, for the purpose of helping students to apply the principles of Presbyterian polity with pastoral sensitivity. Pass/Fail. 2 credits.

Second Semester, Mr. Prince

GM208F–208S Lutheran Church Polity

Year-long course sequence. Students must take GM208S in the second semester.

1 credit each semester.

First and Second Semesters, Mr. Froehlich

GM209 United Methodist Studies I: History

One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to the origins, organizational development, events, persons, issues, and movements that have shaped United Methodism. Students will become familiar with the various interpretations of the tradition and the available resources. 2 credits.

First Semester, Mr. Rowe

GM210 United Methodist Studies II: Doctrine

One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to doctrinal origins in John Wesley and those sources upon which he drew, theologians and theological movements in the Wesleyan tradition, and the doctrinal standards in the Discipline along with other contemporary statements of doctrine. 2 credits.

Second Semester, Mr. Rowe

Ph.D. Offerings

Entering Ph.D. students may, upon petition and by recommendation of the director of Ph.D. studies, be admitted to a summer course of independent reading and language study before their first year in residency.

PD900 Summer Pre-Seminar Independent Study

A pre-seminar course of independent reading and language study available to newly admitted Ph.D. students as preparation for beginning seminar work the following September. Description of individual study program to be submitted to the director of Ph.D. studies for approval.

July–August, Ms. Sakenfeld

Preparation for Graduate Teaching: Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education.

Graduate Teaching Workshop

Designed for students who will be leading preceptorials, the workshop focuses on helping them gain knowledge and experience in leading a discussion. Topics include the role of preceptorial discussion in relation to course lectures, different types of discussion methods, a typology of questions, and process skills useful in keeping a discussion going. One session will focus on gender and cultural issues relevant to discussion and will include examination of the Seminary's sexual harassment and romantic relations policies. The workshop is required of all teaching fellows and consists of three sessions prior to the beginning of classes. Ordinarily, it is taken prior to the second year of class work and will be entered on the student's transcript.

The following colloquia are available to Ph.D. candidates in all departments.

GM820–821 Graduate Teaching Colloquium

Designed to introduce Ph.D. students to the theory and practice of teaching in institutions of higher education, with emphasis on the mastery of a variety of teaching approaches. The colloquium meets monthly during the evening and focuses on topics like the following: the art of lecturing, cultural- and gender-based learning styles, designing a course syllabus, the role of the teacher in higher education, the empowerment of the learner, non-traditional teaching approaches, and grading/evaluation. The colloquium may be taken during or after course work. Participants must have taken the Graduate Teaching Workshop. Students will register for the colloquium with the registrar. Upon its satisfactory completion, it will be entered on their transcript, and they will receive a letter describing the course for their permanent file. No academic credit awarded.

Full Year, Mr. Mikoski

GM822 Graduate Mentoring Colloquium

Designed to introduce Ph.D. students to the theory and practice of mentoring and advising in institutions of higher education, with emphasis on vocational discernment. The colloquium meets biweekly for peer mentoring and discussions on pedagogies of mentoring, coaching, and apprenticeship; practices of spiritual guidance and corporate discipleship; and vocational discernment as part of Christian higher education. The colloquium may be taken during or after course work. Participants must have taken the Graduate Teaching Workshop. Students will register for the colloquium with the registrar. Upon its satisfactory completion, students will receive a letter describing the course for their permanent file. 1 credit, Pass/Fail only.

Eunny Patricia Lee
Assistant Professor of Old Testament

Field Education

The discipline of field education serves to integrate the theological curriculum and experiential learning into a holistic and comprehensive understanding of Christian faith. Over the course of two placements, students serve in churches and specialized ministries. They practice the art of theological reflection as they draw on the work they do in the various departments and disciplines of the Seminary and apply their understanding of it to ministry. In the field education courses, theology and ministry merge as supervisor and student look for theological meaning in life experience in the context of Christian community.

Field education uses the action/reflection model of adult education. Under the guidance of a skilled supervisor, the student proposes to grow in self-understanding while acquiring professional skills in a practical setting. The student is directly active in ministry. In the field education experience, the goals for student development are self-awareness, relationship development, skill acquisition, testing and affirming vocational call, and integration of practice with theological understanding. The student should also gain awareness of the nature of the role of supervision in any form of ministry, and achieve overall competence in the practice of ministry.

Using a learning/serving covenant, students begin their placement with measurable educational goals and objectives, determined between themselves and the supervisor in the first two weeks. They take a general placement description and make it specific to their needs, negotiating with the expectations of the site. As they meet weekly with their supervisor, they track their progress against their outlined program using selected models for reflection. A formal assessment process by student and supervisor completes the unit. Specific objectives of the program lead the student to:

- Grow and mature spiritually, intellectually, and personally
- Explore, clarify, and confirm God's call
- Articulate and test vocational calling
- Develop leadership qualities such as confidence, independence, discipline, and decisiveness
- Exercise creativity and take initiative
- Reflect critically about tasks and issues
- Apply theological knowledge and insight within a professional context
- Practice helpful self-assessment
- Build and develop integrity in private and professional relationships
- Relate word to actions, or think and act theologically
- Learn the value and use of supervision
- Understand the historical, economic, and political conditions affecting ministry
- Experience ministry in different contexts of church and public arenas
- Experience the ecumenical, racial, and cultural nature of ministry

Program

Some students enter seminary with a clear and specific sense of their vocation, while others are searching for clarity about the form of their ministry. Furthermore, students may change vocational objectives during their seminary years. Field education experiences are offered that will take into account the various needs of students while at the same time providing an integrated and consistent program. The program aims to expand students' vision of the church by exposing them to its mission and ministry in its ecumenical, cross-cultural, and racial/ethnic dimensions.

The field education program consists of supervised ministry placements in churches and specialized ministry agencies, as well as placements with a particular vocational focus, such as teaching or urban ministry. Every student must do one placement in a church. The second field assignment is in an area of the student's emerging call. Ordinarily one placement takes place in the summer after the first or second year. Only one summer placement can be taken for field education credit. The second field education placement is part time and typically takes place during the middler academic year.

The four credits of required field education are distributed as follows: 2 credits for the summer placement and 2 credits for the academic-year placement. A yearlong internship for two credits may be used by M.Div., M.A., or dual-degree students in place of one of these requirements, and is usually done after the completion of two years of theological education. Yearlong placements include student pastorates, assistantships, chaplaincies, and other types of ministry and may also be pursued as a third elective field placement. Students do not do field education during the first year, but use that time to visit sites in the placement pool.

M.Div. and M.A. students are required to register for field education courses during each semester of participation, according to procedures that govern the selection of academic courses. A grade of P (pass) or F (fail) is recorded at the end of the course. One placement is full time in the summer (ten to twelve weeks) and the other takes place during the academic year (ten to fifteen hours per week). One must be in a church and one related to the student's future vocation, which can be done in either a church or specialized ministry setting. Whenever possible the church responsibilities should include areas most germane to a student's future ministry. Ordinarily each unit should be done in a different setting and not in the student's home church.

Placement Opportunities

The Seminary attempts to locate suitable sites for its students, and is constantly updating its placement pool by establishing new sites and training new supervisors. All field education placements are done in approved sites under the direction of certified supervisors.

PTS has a remarkable location, and as a result, placements are available in sites drawn from a pool of seven hundred churches and specialized ministries. We

work with twenty-eight different denominations, located in rural, suburban, and inner-city settings. Specialized ministries include prisons, health institutions, community service agencies, campus and teaching ministries, and ministry with persons with special needs.

Clinical pastoral education opportunities may be used to satisfy one field education unit. These placements are also located in urban, rural, and suburban areas within commuting distance from the Seminary during the academic year, and in more than thirty different states around the country in the summer. Funding is the student's responsibility.

The Field Education Office also provides opportunities for cross-cultural, racial/ethnic, and international placements in areas of Africa, Asia, Europe, the Caribbean, and Latin and South America. There are several special opportunities for placements focused on ecumenical work, on teaching, and on urban ministry, particularly in the summer program in Trenton.

Student Advisement System

Upon entering the Seminary, each M.Div., M.A., and dual-degree student is assigned a field education adviser. Students are required to have two meetings per year with their adviser: the first one in October to discuss their call and general objectives in field education; the second one in January-February to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination. All programs for M.Div., M.A., and dual-degree students must be planned with the approval of their field education advisor and secured by April 1.

Events

The Office of Field Education plans and sponsors several events for students and supervisors during the year, including orientation programs, training opportunities, and recruiting occasions for Clinical Pastoral Education and for placement. The leadership comes from the Seminary, the community, and the wider church.

Course descriptions for the supervised ministry placements are found under "General Requirements."

Deborah Kerr Davis
Director of Field Education

Opportunities for Specialized Study

Independent Studies—Special Courses

In cases of demonstrated need, a qualified student may make application through an instructor to enroll for a special course in a subject falling within that instructor's field of specialization. Such a course may be given, under the provisions outlined in the following paragraphs and with the approval of the Curriculum Committee, provided that coverage of the same material cannot reasonably be arranged as part of a regular course during the remainder of the student's period of residence. Special courses may not normally be used to fulfill departmental distribution requirements. Application for special courses is made through the Office of the Registrar in accordance with the regulations governing the selection of catalogued electives. Special courses made available by the Seminary are of two types:

1. Tutorials — classes normally arranged to meet the needs of one student, but on occasion more than one, and involving extensive reading of relevant literature, periodic conferences with the instructor, and a concluding examination or project. Where a tutorial is offered to more than two students, approval of the department and the Curriculum Committee is required.
2. Research Courses — classes arranged on an individual basis to meet the needs of qualified students, and involving independent research on a defined topic and the preparation of a substantial paper.

In the interest of equity, a candidate for the M.Div. or the M.A. degree ordinarily may not carry more than one special course during any given semester. An M.Div. candidate is limited to four such courses during his or her total program; a candidate for the M.A. degree, to three such courses; a dual-degree candidate, to five such courses. Persons who are not in candidacy for a Seminary degree may not enroll for such courses. Inter-institutional regulations do not permit members of other faculties to offer special courses to Seminary students. Special courses are offered over and above an instructor's normal academic load. Members of the faculty ordinarily may not give more than two such courses during any semester without the approval of the dean of academic affairs. Special courses during the summer months are discouraged. Senior theses are not considered to be research courses and continue to be encouraged in appropriate cases.

Program for African American Studies in Minstry

Yolanda Pierce—Liaison with the Princeton University African American Studies Program

The joint program between Princeton University's African American Studies Program and Princeton Theological Seminary provides the opportunity for students (not more than twelve per year) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the African American Studies Program at the University that may be taken for Seminary credit shall be designated by the Seminary's liaison officer for this program.

Women's Studies

The emphasis in Women's Studies is designed for Th.M. candidates and as a specialization area for M.Div. candidates. This provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry. In order to qualify for this emphasis, students must have at least six semester-length activities, including at least two Women's Studies courses (category 1), one paper (category 2), one extracurricular activity (categories 3–6), and two additional courses or activities. See the categories listed below:

1. Women's Studies courses taken (including those in which the student is currently enrolled).
2. Titles of papers written on the subject of women's issues for other classes and/or Master's thesis work.
3. Involvement with PTS committees concerned with women's issues.
4. Participation in extracurricular activities, including volunteer and church work dealing with women's issues.
5. Involvement in field education placements that focus on ministry to/for women.
6. Organization/implementation of new programs to meet needs of women in the community.

Contact the chair of the Women in Church and Ministry Council (WICAM) for more information, and to be advised in the process.

Worship Studies

The emphasis in Worship Studies is designed for Th.M. candidates. This interdisciplinary perspective provides students with an opportunity to reflect on the church's liturgical life by drawing on course work from all departments of the theological curriculum.

Working with an adviser, students select from a variety of offerings those courses that will meet their purposes and interests, complement their educational objectives, and fulfill the requirements of their program. The registrar, in consultation with faculty, identifies courses each year that give particular or concentrated attention to worship in its many forms. Students may also elect other courses in which it is possible to focus on issues of worship. In addition, courses at Westminster Choir College of Rider University, particularly in the Department of Church Music, may be taken under the Seminary's inter-institutional arrangement (p. 75).

Mission, Ecumenics, and History of Religions

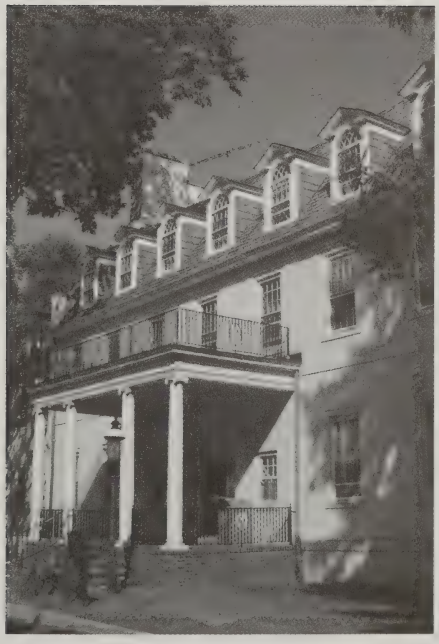
The Mission, Ecumenics, and History of Religions program seeks to widen the horizons of preparation for ministry with interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. It includes three areas of emphasis: Mission (Theology and History), Ecumenics (Theology and History), and History of Religions. All three segments of the program

are integrally interrelated. No one part can be studied in isolation, and all demand attention to the cultural and religious, social and political, and geographical contexts of world Christianity.

The program relates to all academic levels as a division of the History Department with an interdisciplinary link to the Theology Department. On the M.Div. level, in addition to various course offerings, a sample of which is listed below, field education may include approved internships at home or abroad with course credit where appropriate. The faculty also supervises elective senior research papers for either 3 or 6 credits.

Fall Semester 2007 Offerings

CH426	Gospel and Culture: The African Experience (Mr. Omenyo)
CH427	The History of African Christianity (Mr. Omenyo)
HR338	Pluralism, Dialogue, and Witness (Mr. Young)
HR350	Buddhism (Mr. Young)
EC303	From Missions History to World Christianity (Mr. Seitz)
EC439/TH439	The Church as "Public": The Ecclesiologies of Lindbeck, Hauerwas, Hütter, and Barth (Mr. Flett)
ED469	Educating Congregations for Mission (Mr. Osmer)



Tennent Hall

Spring Semester 2008 Offerings

CH223	Pagans and Christians (McVey)
NT438/TH438	Missional Hermeneutics and the Formation of the Church: 1 Peter as a Test Case (Mr. Wagner and Mr. Guder)
CH428	African Pentecostalism (Mr. Omenyo)
CH960	African Initiatives in Christianity (Mr. Omenyo)
EC356	History of the Contemporary Ecumenical Movement (Mr. Seitz)
EC457/TH457	Foundations of Missional Theology (Mr. Flett)
CS936	Sociology of Religion (Mr. Fenn)

The Tennent School of Christian Education

Director: Kenda Creasy Dean

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College on a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The Tennent School of Christian Education was inaugurated in September 1944.

Kenda Creasy Dean
Associate Professor of Youth, Church, and Culture and Director of the Tennent School of Christian Education

Religion and Society Program

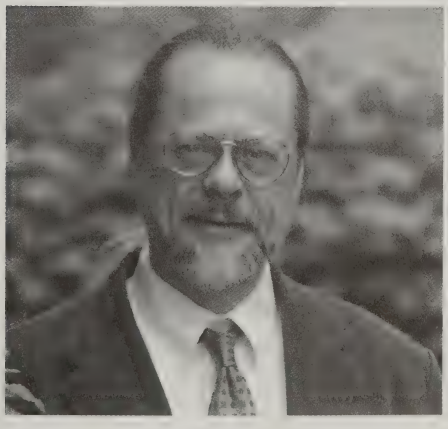
Professors: Richard K. Fenn, Mark L. Taylor (spring)
Associate Professors: John R. Bowlin, Nancy J. Duff (Chair), W. Stacy Johnson, Yolanda Pierce, Richard Fox Young (fall)

This program offers a full set of courses in ethics (ET, listed in the Theology Department), church and society (CS, listed in the History Department), and selected courses in ecumenics and history of religions (EC and HR, both also listed in the History Department), for students at the M.Div. and Th.M. levels. In addition, there is a distinctive focus in the Ph.D. program centered on social ethics, with supportive emphases on Christian ethics, theology and social theory, sociology of religion, comparative religious ethics, and public policy.

The faculty associated with the program represent a variety of approaches in theology, ethics, and the social sciences, and seek to relate Christian prophetic witness and social ethics to the common task of understanding and explaining social interaction. The program focuses on the experience of the churches in a variety of contexts both Western and non-Western, highly industrialized and predominantly agrarian, both urban and rural. The program is committed to combining theory with practice; therefore students are encouraged to develop positions on social policy that combine theology and ethics with the sociological analysis of specific institutions, social trends, and particular situations.

Candidates for the M.Div., Th.M., and Ph.D. degrees may focus in this area under the supervision of the Committee on Church and Society. Courses appropriate to the concerns of Religion and Society are offered by several of the academic divisions of the Seminary.

A sampling of such courses to be offered during 2007–2008 will be available on the Religion and Society page of the Seminary web site in the early fall at www.ptsem.edu/Academics/departments/RS/. Field education also may contribute to such studies on the M.Div. level.



Richard Fox Young
Elmer K. and Ethel R. Timby Associate Professor of the History of Religions

Seminary Resources

The Seminary Libraries

The main library complex consists of two connected buildings that function as a single entity. Speer Library, which opened in 1957 and is named in honor of the renowned missionary statesman Robert E. Speer, has space for 400,000 volumes. In addition to the Circulation and Reference Departments, it houses the main reading room and several smaller study rooms and carrels; offices for acquisitions, cataloging, and serials; two medium-sized classrooms; and meeting space for committees and outside groups. Luce Library, dedicated in 1994 and named in honor of distinguished trustee Henry Luce III, accommodates an additional 300,000 volumes. It contains Special Collections, extensive facilities for Ph.D. candidates at various program stages, a large exhibit area, thirty-eight lockable carrels, several rooms for seminars and for group or individual study, space for special projects that draw upon the resources of the library, and a general meeting room. The Christian education reading room, named for publisher Charles G. Reigner, is located in Speer Library. The Reigner Reading Room has an extensive collection of curriculum materials and other resources for the church educator.

The two facilities offer substantial resources for theological study and research at all levels. They now contain more than 500,000 bound volumes, pamphlets, and microforms, including valuable portions of the libraries of Dr. Ashbel Green, Professor John Breckenridge, Dr. William Buell Sprague, Mr. Samuel Agnew, Professor J. Addison Alexander, Dr. John M. Krebs, Dr. Alexander Balloch Grosart, Professor William Henry Green, Professor Samuel Miller, Professor Benjamin Breckinridge Warfield, Dr. Louis F. Benson, and Dr. James Tanis. The library currently receives about 3,700 journals, e-journals, annual reports of church bodies and learned societies, bulletins, transactions, and periodically issued indices, abstracts, and bibliographies.

Although popular works are not neglected, a major objective is to acquire comprehensively the basic works of Western and, in translation, Eastern religious traditions. Primary sources are represented both by original, early editions or reprints and by modern critical editions. The strength of the libraries is maintained by the acquisition, on a standing-order basis, of all major sets, new critical editions, microform collections, and scholarly monograph series currently published in the main fields of theological study.

Several special collections should be mentioned. The Barth Research Collection, founded in 1997, aspires to collect a copy of everything written by and about Karl Barth. The Abraham Kuyper Collection of Dutch Reformed Protestantism, established in 2001, aims to acquire a copy of every publication by the theologian and statesman Abraham Kuyper (1837–1920). In recent years, Special Collections acquired the papers and libraries of Markus Barth and Thomas F. Torrance. The Louis F. Benson Collection of Hymnology, numbering more than 10,000 volumes, provides superior resources for the study of all fields of American and foreign hymnology. The Grosart Library of Puritan and Nonconformist Theology, acquired in 1885 and added to regularly, now contains more than 5,000 volumes. The Sprague Collection is an unusually large collection of early American

theological pamphlets. More than 2,000 volumes and 3,000 pamphlets dealing with the controversy regarding the proper form of baptism are in the Agnew Baptist Collection. The Latin American Periodical Collection, of more than 1,200 titles, is one of the largest collections of Spanish- and Portuguese-language theological journals outside of Latin America.

Support

The libraries are supported by an annual appropriation and by income from restricted endowment funds provided by Messrs. R. L. and A. Stuart, Mr. John C. Green, the Reverend Samuel M. Hamill, Mrs. R. L. Kennedy, Mary Cheves Dulles, Professor Theodore W. Hunt, Dr. Louis F. Benson, Mr. and Mrs. Carl Egner, Miss Mabel Gillespie, Mrs. Helen M. T. Locke, Mrs. John F. B. Carruthers, Mr. William L. Ulyat, Mrs. Elizabeth Parke Ballantine, Dr. Katherine Finney and Mr. and Mrs. Thomas W. Finney, Mr. John P. Orendorff, Mr. John G. Buchanan, Miss Margaret I. Vaughan, Mrs. Alice M. Newberry, Mrs. Charlotte W. Newcombe, as well as other alumni/ae and friends.

Additional Facilities in Speer and Luce Libraries

Photocopies of library material in the public domain and, within the provisions of the principle of fair use, of copyrighted material may be made on copier machines. Borrowing privileges are accorded to anyone who presents a current Princeton Theological Seminary identification card. Others may inquire at the circulation desk concerning borrowing privileges.

Online access to the catalog is provided through the Voyager information system. Public computers are located in the lobby and in several other places throughout the buildings. In addition, the library catalog is available on the Internet at http//catalog.ptsem.edu. Various electronic research tools are available on the campus network, which also provides email capabilities and a gateway to resources in other institutions.

In accordance with the terms of an agreement between the Seminary and Princeton University, Seminary students and faculty are granted free use of the University library, subject to its rules.

The Media Lab in the Academic Services Center

Located in the Academic Services Center in Speer Library, the Media Lab is a fully staffed, client-supported, state-of-the-art facility where students and faculty can learn and experience the many uses of new media in theological education.

The Media Lab offers an array of hardware and software resources for PC and MAC platforms. Workstations are equipped with a variety of scanners to accommodate book-, document-, photo-, 35-mm slide-, and filmstrip-scanning. Applications include audio- and video-editing, desktop publishing, slide show presentation design, and PDF creation and editing. Printing is available in color or grayscale for documents up to 11x17. MAC laptops, digital video and still cameras, and digital voice recorders are also available to students, faculty, and staff for course- or business-related projects.

Although walk-ins are welcome and accommodated as much as possible, appointments are preferred and will reserve a workstation specifically set up for a

class-related or official Seminary business project. The Media Lab is staffed during hours of operation with attendants offering assistance as required to provide a level of comfort working with a particular application. Contact the Media Lab for more information regarding a limited number of paid student Media Lab attendant positions available each year to qualified applicants.

The Educational Media Center

Located on the ground level of Templeton Hall, the Educational Media Center is the site of various media services and facilities, including a media services support center; a combination listening and conference room; a production studio which is also equipped as a "smart classroom;" and a campus cable TV system. Campus services include audiovisual assistance; media learning opportunities; audio- and video-recording services; videoconferencing; webcasting; web streaming; personal consultation on the selection and use of technologies for curricular needs; and production of original media resources.

The Listening/Conference Room is designed for reviewing resources; simple media duplication (including audio- and VHS-cassettes, CDs, and DVDs); and small-group project planning. It can also be reserved for practicing PowerPoint presentations and other course-related activities. (Individuals who use duplication equipment are responsible for observing all applicable copyright laws.)

The Educational Media Center Studio, in addition to video production use, doubles as a "smart classroom" and training center with twenty-station Internet access, wireless laptop computers, remote-controlled lighting, and presentation capabilities.

The Campus Cable TV System provides programming to the main Seminary campus as well as the West Windsor Campus. Main campus channels include local access programming and campus bulletin boards as well as cable and network channels. A variety of curriculum resources, announcements, and original programming are scheduled for broadcast on this system at designated hours.

Student job opporunities include a limited number of paid student positions available each year to qualified applicants. Applications and more information are available at the Educational Media Center in Templeton Hall.

Computer Resource Centers

Computer Resource Centers (CRCs) are located in Stuart Hall, Luce Library, and the Charlotte Newcombe Center on the West Windsor Campus. Each location is connected to the PTS network and is serviced by laser printers. All offer word processing, and, with a PTS network account, Internet and email privileges. Network access is also available from all dormitories and apartments. The Computer Resource Centers are staffed by student lab assistants, who are available to assist with file conversions, word processing problems, and Internet or email issues. Lab assistant hours are as posted.

Stuart Hall CRC is located on the lower level of Stuart Hall and is open twenty-four hours a day, seven days a week. The Computer Resource Center

coordinator's office is located in the Stuart Lab. The CRC coordinator is available for assistance in file conversions, and problem solving. Stuart Hall CRC has sixteen PCs, three MACs, and two laser printers.

Luce CRC is located on the first floor in the Luce Library. It is open during library hours only. Luce CRD has thirteen PCs, two MACs, and two laser printers.

CRC at the CN Center is located at the Charlotte Newcomb Center on Emmons Drive. Eight PCs, two MACs, and two laser printers are available for use at this computer resource center. This CRC is open twenty-four hours a day.

Theological Book Agency

The Theological Book Agency is located on the ground floor of the Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The TBA is operated by Cokesbury.

Child Care

The Carol Gray Dupree Center for Children is located in the Charlotte Newcombe Center on Emmons Drive on the Seminary's West Windsor Campus. Licensed by the State of New Jersey, it offers full-day or half-day (morning sessions) day care, September through June, and a summer session July through August, for children ages three months through pre-kindergarten. Day care is available as space permits to children of all students, faculty, administrators, and staff and to children of visitors to the Center of Continuing Education. The Dupree Center's primary goal is to provide loving and quality care for each child as a unique and valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth are provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

For more information concerning availability of places, costs, and registration, contact the Housing and Auxiliary Services Office. Space is limited.

Placement Services

Master's Candidates

The Office of Senior Placement works to assist students in preparation of dossiers and resumes and in finalizing their vocational plans in the variety of ministries available to graduates. It provides seminars and workshops designed to give practical information and skill training related to interviewing, resume writing, and other vocational issues. The office welcomes individual churches, other governing bodies, and institutions to use campus facilities and staff expertise as they seek to fill vacant positions. In addition to circulating dossiers and resumes from graduating seniors, the office maintains a variety of resources for the placement process and an up-to-date listing of churches seeking to fill staff vacancies.

Ph.D. Candidates

The Ph.D. Studies Office provides a placement service for Ph.D. candidates and graduates. At any time after successful completion of the comprehensive examinations, the candidate may prepare a dossier, consisting of resume, personal statement, letters of recommendation, and the Ph.D. transcript. The dossier is kept on file in the Ph.D. Studies Office, and copies are forwarded at the candidate's request for a charge of $6 each.

Announcements of openings are posted on the bulletin board in the Ph.D. Studies Office and in the Ph.D. suite in Luce Library.

One-page resumes of candidates and recent graduates seeking placement are posted on the Seminary's web site (search on Ph.D. Jobseekers). The Ph.D. Studies Office circulates announcements of this posting to seminaries, colleges, and universities in North America and around the world.

The Writing Center

The Writing Center provides free tutorial services to master's-level students in need of improving their writing skills. Peer tutors help with brainstorming, drafting, organizing, revising, style and form, grammar, citations, and reference tools. It is not a proofreading or editing service. The center is open a variety of hours each week, generally by appointment, and maintains a library of books and computer programs helpful in honing writing skills. The center is a particularly valuable resource for students for whom English is a second language. Contact the Writing Center at writing.center@ptsem.edu.

Luce Library

Fees, Housing, Health Care, and Payments

Tuition and Fees for 2007–2008

All Seminary charges and fees are payable in U.S. funds. Foreign checks or money orders must have the U.S. bank with which they are affiliated printed on the check or money order.

Application fees vary by program. Please refer to the section in this catalogue that describes your program of interest.

Tuition

Candidates for the M.Div., M.A., M.A.T.S. Degrees

Annual full-time tuition (based on fiscal year:
July 1, 2007–June 30, 2008) $9,250

Full-time students are those in the M.Div., M.A., dual-degree, M.A.T.S. or Th.M. degree programs and resident special students who are registered for a minimum of 12 credits. Those enrolled less than full time are charged by the credit at $390 per credit.

Full-time tuition permits a student to take 12 to 18 credits in each of the fall and spring semesters. Credits in excess of 17 require prior approval by the director of professional studies. Credits in excess of 18 in either fall or spring will constitute "overload credits" and will be charged at $400 per credit. Students will be allowed to take up to 7 credits during the summer with no increase in out-of-pocket cost, provided they maintain full-time status (12 credits) during both the ensuing fall and spring terms.

Candidates for the Th.M. Degree

Annual tuition for the program completed in one academic year,
assuming 12–15 credits per semester $9,250

Th.M. candidates must be enrolled for 12 credits per semester to be considered full-time and Th.M. students enrolled for more than 15 credits in a semester will be charged the overload rate of $400 for each credit over 15.

Candidates for the Ph.D. Degree

Annual tuition for a minimum of two years of resident study $9,250
Annual tuition after two years of resident study $720
(Assessed after the completion of residence until all requirements for the degree have been completed.)
PD900 (pre-seminar summer independent study for entering students) $100

Ph.D. students who were qualifying candidates during the first year may take courses during the first semester of the third year without paying additional

tuition. Other Ph.D. students beyond the second year who wish to take courses without additional charge must have authorization from the registrar. Such authorization will be granted only upon receipt of written approval from the director of Ph.D. studies.

Candidates for the D.Min. Degree

Tuition for each of three workshops is one-third of the then-current tuition.
Fees for 2007–2008 ..... $3,083

(Tuition is payable in three installments, each due prior to attending the three required workshops and each equal to the then-current full-time tuition rate divided by three. For fall 2007 and spring 2008, that will be $9,250/3 = $3,083. The non-refundable $600 confirmation fee will be deducted from the first workshop amount.)

Continuation fee for years four and five, if needed to complete project work $1,000

D.Min. candidates are allowed four years after the end of their third workshop in which to complete a final project. The first three years require no fee. If a fourth year is necessary, the candidate will be assessed a flat $1,000 nonrefundable continuation fee. Should a candidate petition for and be granted a fifth year, an additional $1,000 continuation fee will be charged as outlined above.

Non-degree students taking courses for academic credit on a part-time basis, who are not candidates for a Seminary degree

Per credit $400

Regularly enrolled students in Princeton University, Westminster Choir College of Rider University, and New Brunswick Theological Seminary, when properly certified to the registrar, are admitted to classes without charge.

Annual tuition for Interns $780

Interns are billed for 1 credit and for the basic fee each semester. Interns are certified as full-time students while on internship.

Auditors

Persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes, during either the fall or spring semester on a non-credit basis, per credit $100

Late Registration Fee $110

Charged to any continuing degree student who registers for the fall semester after 4:30 p.m. August 30, 2007, or registers for the spring semester after 4:30 p.m. January 14, 2008. No new registration or re-registration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

Drop/Add

Fee..... $25

This fee is charged to a student's account upon submission of a drop/add form after the first week of the semester.

Annual Current Fees

a. Comprehensive fee (charged at the rate of $360 per semester to all full-time students; partially defrays the cost of student publications, technological services, educational media, cable television, counseling services, and allows access to Seminary-negotiated primary and urgent-need health care services (Princeton Primary Urgent Care Center or PPUCC) $720

b. Basic fee (charged at the rate of $120 per semester to all part-time students and interns; partially defrays the cost of student publications, technological services, and educational media, but does not cover access to Seminary-negotiated primary and urgent-need health care services, or counseling service) $240

c. Parking and transportation fee (charged in the fall semester to all resident Seminary students and commuters requiring a parking permit) $65

d. Annual student health insurance premium for a single student (charged at the rate of $1,075.00 per semester) $2,150

(Student rates are subject to adjustment in the event that the medical premiums charged to the Seminary are revised. Students may purchase coverage for dependents at additional charge.)

Graduation Fee

a. Candidates for Ph.D. and D.Min. degrees $80
b. Candidates for all other degrees and certificates $30

Transcripts and Ph.D. Dossiers

a. Transcripts, each $5
b. Dossiers, each $6

ID Card Replacement Fee $20

Student Mail Box Key Replacement Fee $15

Orientation fee $75

(Charged to all new and transfer degree candidates and special students who matriculate in the fall semester. The orientation fee for students matriculating in the spring semester is $10.)

Printing Charges

See the Computer Resource Handbook for Students, available from the Computer Resource Department on the lower level of Templeton Hall.

Housing and Meal Plans

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first four years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary facilities for one academic year only, during which period they are expected to pursue a full-time program.

Security Deposits

Each dormitory resident shall be assessed a security/damage deposit of $120, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned after the tenant has vacated and after satisfactory inspection of the premises.

Dormitories (Single Students)

Room and board (21-meal plan) ..... $7,130 ($3,565 per semester)
Room and board (15-meal plan)..... $6,720 ($3,360 per semester)

Students living in the dormitories are required to be on one of the room and board plans stated above, no exceptions. Rooms in the Seminary dormitories are furnished with bedframe, twin size mattress, pillow, chest of drawers, chairs, desk, mirror, and bookcase. Bed linens, blankets for a single bed, and towels must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary dormitories.

A drawing for choice of rooms for current residents in the dormitories is held in late April or May, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Dormitory accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on a space-available basis for persons registered for part-time studies.

Dormitories are open for regular occupancy the Wednesday preceding the beginning of classes and close at 10:00 a.m. on the Monday after Commencement. Dormitory occupancy will not be available during the summer months except for regularly enrolled summer students.

Apartments

One-bedroom units..... $6,600 ($1,100/summer and $2,750/fall and spring)
Two-bedroom units..... $8,400 ($1,400/summer and $3,500/fall and spring)
Two-bedroom shared (Witherspoon).....$4,260 ($710/summer and $1,775/fall and spring)
Three-bedroom units ..... $10,200 ($1,700/summer and $4,250/fall and spring)
Duplex units (three bedrooms) ..... $12,420 ($2,070/summer and $5,175/fall and spring)

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson complex at the West Windsor campus, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, and either one or two bedrooms. A smaller number of unfur-

nished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. The Witherspoon apartments, located on the West Windsor campus, are available for single students only. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for the first year when the lease begins on September 1. Please note that waterbeds, laundry equipment, and space heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing and Auxiliary Services to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the Handbook of the Princeton Theological Seminary. All inquiries concerning student housing, whether Seminary or off-campus, should be addressed to:

Director of Housing and Auxiliary Services
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

Meal Plans

All quoted rates that include board privileges are subject to change.

Students on the twenty-one meal plan receive three meals a day, seven days a week. Students selecting the fifteen meal plan may choose any fifteen meals and need not choose the same meals every week. Board plan meal services begin with breakfast on Wednesday, September 19, 2007, and conclude with the noon meal on Friday, May 9, 2008. These services are suspended during the following periods of recess:

1. Thanksgiving: suspended after the evening meal on Wednesday, November 21, and resumed for breakfast on Monday, November 26.
2. Christmas Recess: suspended after the noon meal on Friday, December 21, and resumed for breakfast on Monday, January 7
3. Inter-Semester Recess: suspended after the evening meal on Saturday, January 18, and resumed for breakfast on Monday, January 28.

The dining hall is open on a cash basis during most periods when the board plan is not in operation. All food service, however, is suspended during the following periods:

1. The Thanksgiving recess
2. The Christmas recess
3. The Saturday and Sunday in the intersemester recess
4. All weekends during the period after Commencement until the summer session begins. Students should plan to eat elsewhere at these times when the cafeteria is closed. Fire regulations do not permit cooking in the residence area of the dormitories.

Room and Board during Summer

A limited number of dormitory rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer school or the summer language program. For further information, contact the director of housing and auxiliary services.

Student Health Program

There are three components to the Student Health Program provided by the Seminary: (1) health-related services partially funded by the comprehensive fee (e.g., access to primary care, annual women's health exams, counseling services, and other services such as medical evacuation and repatriation coverage for students traveling abroad); (2) the Student Health Benefits Plan (SHBP); and (3) health and wellness related services.

Princeton Primary and Urgent Care Center

Students who have paid the Seminary's comprehensive fee, but have approved coverage other than the SHBP, still have access to pre-funded care for illness, injury, and annual women's health exams, and other primary and urgent care services at PPUCC. These services are subject to per visit copayments of $20 for scheduled appointments and $40 for urgent walk-in care (other approved health insurance plans may cover some or all of these per visit copayments). This benefit is not extended to dependents. These copayments are reduced to $10 and $20 respectively for students enrolled in the SHBP. The coverage at PPUCC will include X-ray, laboratory, and certain other ancillary services. PPUCC is not a pediatric medical practice, though they will see children over the age of two years for urgent care needs such as testing for strep or examining for an ear infection.

Princeton Seminary Counseling and Trinity Counseling Services

Princeton Seminary provides counseling services through the Office of Student Counseling. After the initial visit with the director of student counseling, a copayment of $5 per session will be required for on-campus counseling. Students may also go to Trinity Counseling Services (TCS) or the director of student counseling may refer students to TCS. All TCS sessions will require a $10 copayment. Those paying the comprehensive fee will have access to ten prefunded counseling sessions at TCS (this does not include psychiatric services other than counseling). The SHBP includes benefits for additional sessions at TCS, a specialty provider network, group counseling, and spiritual direction.

Insurance Requirements and the Student Health Benefits Plan (SHBP)

The Seminary requires all full-time students to have health insurance. Students may waive participation in the SHBP only if they can successfully demonstrate that they are covered by an employer-, government- or church-sponsored group health insurance plan that provides equal or better coverage than the SHBP.

Individual health insurance plans (i.e., insurance coverage purchased directly from an insurance company) do not qualify for waiving enrollment in the SHBP.

International students are required to enroll in the SHBP with no right of waiver. All full-time students are required to enroll in the SHBP during registration, unless they provide sufficient documentation of eligibility to waive out of the plan by the required deadline. Students are asked to examine their alternative insurance plans very carefully before waiving the SHBP, especially with regard to counseling and mental health benefits, and prescription drug coverage.

Part-time students may enroll in the SHBP on a voluntary basis during specified enrollment periods for an additional fee. There is also a provision for students who involuntarily lose their employer-sponsored group health insurance coverage during the plan year to enroll in the SHBP for an additional fee.

Cost

The comprehensive fee charge includes a fee allowing student to seek medical care at the Seminary-negotiated primary and urgent-need health care service. The cost for single students to enroll in the Student Health Benefits Plan for 2007–2008 will be $2,150 (for twelve months of coverage). Dependents may be included for an additional fee.

The Seminary's Student Health Benefits Plan provides superior coverage for students and their dependents for most of the major medical costs incurred as a result of accident or illness. The SHBP is administered by Klais & Company, Inc. Additional information is available on the Seminary's website and through the Office of Admissions and Financial Aid at 800.622.6767, ext. 7805.

Payment of Accounts

For those persons not enrolled in the Academic Management Services Tuition Installment Plan, charges for tuition, fees, board, and room are due and payable on or before the first day of each semester. Rental for Stockton Street, Charlotte Rachel Wilson, and Witherspoon accommodations is payable per semester together with tuition and fees.

Payment, in the form of check or money order, may be made by mail or in person to the cashier in the bursar's office in the Administration Building. A handling charge of $25 will be assessed for any check payment returned by the bank. Should any subsequent check be returned for lack of funds, the Seminary will expect cash, cashier's check, or credit card as payment. Payment made by cash, Visa, Mastercard, or traveler's check must be made in person at the bursar's office.

Special arrangement with the Seminary-negotiated primary and urgent-need health care services and Firestone Library is possible through responsible attention to bills incurred by Seminary students. In order to assure continued cooperation, the Seminary will settle such accounts not paid within sixty days and will apply such charges to the student's account with the Seminary.

Refunds

If a student withdraws from the Seminary while a semester is in progress, having secured the approval of the Dean of Student Life for the withdrawal, or a part-time student reduces his or her academic load after the first day of class (or a full-time student reduces his or her academic load sufficiently to become a part-time student), having notified the Registrar, charges for the classes discontinued and for room and board or seminary housing will be assessed as follows:

Tuition

Tuition charges will be adjusted as detailed below, but only after the approval of the dean of student life and notification of the registrar have occurred:

Complete withdrawal from the Seminary, or withdrawal from classes by part-time students during the fall or spring semesters:

During the first ten days of class of the fall and spring semesters, the drop/add period, a charge of 20% of the original tuition billed for all discontinued classes will be assessed. During the next ten days of class, there will be a charge of 50% of the original tuition billed for the discontinued classes. Thereafter, there will be no reduction in the original tuition billed for discontinued classes.

Full-time students whose withdrawal from classes during the fall or spring semesters changes their status to "part-time", i.e. less than 12 credits:

During the first ten days of class of the fall and spring semesters, the drop/add period, a charge of 20% of the original tuition billed for the discontinued classes will be assessed. During the next ten days of class, there will be a charge of 50% of the original tuition billed for the discontinued classes. Thereafter, there will be no reduction in the original tuition billed for discontinued classes.

Withdrawal from the Seminary during the Summer Language Program:

During the first five days of class of the summer language program, a charge of 20% of the original tuition billed for the program will be assessed. During the next five days of class, a charge of 50% of the original tuition billed for the program will be assessed. Thereafter, there will be no reduction in any tuition billed for the program.

If a student withdraws without the approval of the dean of student life, he or she is liable for the full semester's tuition.

Room and Board

During the period from the beginning of the fall semester until November 15 and from the beginning of the spring semester until March 15, provided proper notices have been given to the dean of student life and the registrar, charges will be pro-rated based on the period of occupancy. No refunds will be made for a given semester for departures and/or notices thereof after these dates.

If a summer language student has been living in one of the campus residence halls, provided proper notices have been given to the dean of student life and the registrar, charges will be pro-rated based on the period of occupancy.

Fees

No portion of any fee is refundable.

Financing Your Seminary Education

The purpose of the Princeton Theological Seminary Program for Student Financial Aid is to assist students in the educational preparation for ministry. We do this by providing fellowships, need-based grants, work opportunities, and loans to our eligible students. A more detailed breakdown of this eligibility by degree program is listed below. Students in every degree program qualify for:

Tuition Installment Plan (TIP)

Students who wish to pay all or any portion of their tuition and other charges on an installment basis may take advantage of this plan made available through AMS (Academic Management Services). There are two plans available. In the first, master's students may pay tuition, room, board, fees, or Seminary rent in nine monthly installments, starting July 15 for a modest fee of $60 for each enrollment period (academic year). The second is for D.Min. students who may use the plan for workshop tuition and room and board charges for their three workshops, spanning two academic years. This plan breaks the cost into twenty-four monthly payments, beginning July 15 of the year of admission, for a $70 administrative fee. Plan brochures, which include an application, may be obtained from the Bursar's Office or the Doctor of Ministry Office.

Federal Aid

The Seminary participates in three federal financial aid programs outlined below: the Federal Stafford Loan, the Federal Perkins Loan, and Federal Work Study. These Title IV federal aid programs can be used to meet matriculated students' unmet financial need for the academic terms in which they are enrolled. International students do not qualify for federal aid. For more information about federal aid opportunities and the application process, please contact the Office of Admissions and Financial Aid.

Subsidized Federal Stafford Loan—This need-based federal loan can provide up to $8,500 in loan assistance each academic year. Matriculated PTS students enrolled at least halftime may apply for this loan. Federal Stafford Loans are made by an outside lender and are processed through the Office of Admissions and Financial Aid. The interest rate for first-time Federal Stafford Loan borrowers is currently fixed at 6.8%. Students must pay a small origination and insurance fee to process a Federal Stafford Loan. No interest accrues while the student continues to be enrolled in a program of study on at least a half-time basis. There is also a six-month grace period following the student borrower's last date of at least half-time attendance, in which no interest accrues. Repayment then begins on a monthly basis.

Unsubsidized Federal Stafford Loan—If a student does not qualify for a Subsidized Federal Stafford Loan, he/she may qualify for an Unsubsidized Loan. The same terms and conditions apply to this loan except that interest accrues while the student is still in school and during other grace and deferment periods.

Federal Perkins Loan—This loan is another need-based federally funded student loan. PTS students who are enrolled in a degree program and demonstrate a high degree of need may be considered for this campus-based federal loan. In this program, the federal government provides the Seminary with the funds to lend to its neediest students. The Seminary is required to match the government funding with its own funds and with collections from former students who are in repayment. This gives PTS the amount it can spend in any given academic year. The interest rate for the Perkins Loan is currently 5%. No interest accrues while the student is enrolled at least halftime. Student borrowers are entitled to a nine-month grace period after they cease to be enrolled on at least a half-time basis. Repayment then begins. Borrowers have up to ten years to repay their loan obligations.

Federal Work Study (FWS)—Each year, the federal government awards the Seminary matching funds used to offer Federal Work Study placements to needy students. Eligible students who wish to be considered for a FWS-funded position should contact the Office of Admissions and Financial Aid to obtain an application and review available job opportunities.

Self-Support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of study. It is suggested that students who have had to borrow to meet their expenses during the school year consider employment on or off campus as a way of reducing their dependency on loans. Field education placements for both the summer and the academic year (except in the case of first-year students) are another way for students to fund their Seminary expenses.

On-campus employment in the Seminary dining hall, library, bookstore, and administrative offices is available to interested Seminary students. The Office of Admissions and Financial Aid assists students in finding positions on campus and helps spouses by publishing a booklet that contains a listing of outside employers who frequently hire Seminary spouses.

Institutional Aid for M.Div., M.A., and Dual-Degree Candidates

The Seminary offers a variety of institutional aid programs (outlined below) to assist first professional degree candidates in funding their PTS degree programs. A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the director of admissions and financial aid for further information on eligibility for an exclusion from this policy.

Merit-Based Aid

The Admissions Committee considers all applicants for merit-based fellowships at the time of admission. No additional application materials are required for consideration.

Presbyterian Leadership Awards—These awards, covering the student's full tuition and academic-year dorm fee, will be offered to a limited number of prospective students who have demonstrated a high level of academic achievement, and who are outstanding candidates for pastoral ministry in the Presbyterian Church (USA).

Seminary Fellowships—A limited number of Seminary Fellowships (covering the student's full tuition plus $900 during the academic year) will be awarded to prospective students on the basis of outstanding academic achievement and demonstrated commitment to the life of the church.

Need-Based Grants

PTS Grant—This grant is awarded to full-time students in the M.Div., M.A., and dual-degree programs. Beginning with those students admitted for the fall 2007 semester, eligible PCUSA students will receive PTS grant aid to cover 100% of their evaluated need up to the cost of full tuition. Eligible students who are not members of a PCUSA church may receive 90% of the cost of tuition based on their calculated need.

Exceptional Financial Need (EFN) Grant—This PTS grant program is designed to provide up to $3,500 in additional aid to students currently owing $20,000 or more in student loan debt. This program is designed to help students who help themselves and requires recipients to work and to raise funding from outside sources in order to reduce their dependency on student loans. The EFN Grant is only available to M.Div., M.A., and dual-degree students.

Need-Based Loans

PTS Presbyterian Loan Program—The Seminary offers eligible PCUSA students a low-interest loan which has the potential to be forgiven if the recipient serves in an ordained ministry position in the Presbyterian Church (USA) after graduating. Eligible students may receive up to $3,000 per academic year through this PTS Loan Program. See the Student Financial Aid Handbook for further details on eligibility criteria.

PCUSA Denominational Aid

Financial Aid for Studies Grant

Students who are under care of a PCUSA presbytery and are pursuing their first professional degree in the Seminary's M.Div., M.A., or dual-degree program may qualify for one or more of the financial aid programs offered by the denomination. Visit the PCUSA web site at www.pcusa.org for more information about their financial aid programs.

Th.M. Candidates

No institutional aid is available for U.S. citizens or permanent residents who wish to pursue the Th.M. degree.

International Scholars

Annually, a limited number of scholarships are given to Th.M. students coming to study at Princeton Seminary from outside the United States. There are two tiers of international scholarships: the Presidential International Scholarship, which covers full tuition, comprehensive fee, single student health insurance premium, single room and board, and $900; and the Trustee International Scholarship, which covers full tuition, comprehensive fee, single student health insurance premium, and $900. As a rule, these awards are offered by the Admissions Committee to prospective students who have not previously studied in the United States, based on academic qualifications and the leadership positions to which they will return in their home country (as outlined in the ecclesiastical endorsement presented with their admissions materials). Please note that, due to funding constraints, scholarship recipients are expected to come alone for one academic year of study.

D.Min. Candidates

Institutional aid is not available for D.Min. candidates.

Ph.D. Candidates

Applicants who wish to be considered for any form of financial assistance must complete the Princeton Seminary Student Financial Aid Application and Addendum. These forms, as well as more information about the financial aid application process, are available online or may be requested from the Office of Admissions and Financial Aid.

Merit Tuition Scholarships

Merit Tuition Scholarships may be awarded to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study.

Other Scholarships

Scholarships in varying amounts are awarded for up to four years (eight semesters) of study in the Ph.D. program. Candidates holding scholarships must reside in the Princeton area, hold no more than twenty hours a week of outside employment, and remain in good academic standing. Candidates who receive an outside grant for overseas study and relinquish their Seminary scholarship during one of their first four years of doctoral work are eligible to apply for Seminary aid during a fifth year. All scholarships are disbursed during the academic year.

Fellowships and Assistantships

Annually more than forty teaching fellowships are awarded to provide assistance in Seminary courses. The basic stipend of a full-time teaching fellow is $3,950, for which the holder normally leads three preceptorials during one semester. The basic stipend of a two-thirds-time teaching fellowship is $2,845, for which the holder normally leads two preceptorials during one semester. A one-third-time option may also be possible, with a stipend of $1,740 per semester.

Research assistantships are also available, in which a student is contracted on an hourly basis to assist a faculty member with a specific research project.

The George S. Green Fellowship for Doctoral Study

One fellowship for doctoral work preferably but not exclusively in Old Testament may be awarded for up to four years of study to a senior in the Master of Divinity program in the Seminary, or a candidate in the Master of Theology program at the Seminary, who has displayed outstanding academic achievement and scholarly promise.

Timothy Scholars Program

Up to two students annually may be designated "Timothy Scholars." Timothy Scholars are part of a pilot program, underwritten by the United Methodist-affiliated Foundation for Evangelism, designed to prepare students with sustained interest and expertise in youth, young adult, campus, and/or related ministries to prepare for teaching vocations in higher education that focus on practical theology and mission with young people.

Timothy Scholars receive full tuition and a $13,000 stipend annually for up to five years, as well as support for participation in designated professional meetings. Timothy Scholars may be located in any academic department as long as a commitment to practical theology and mission with young people is demonstrated, and they may belong to any theological tradition. However, since the program is designed to prepare viable candidates for anticipated positions in youth/young adult ministry in United Methodist and Methodist-affiliated institutions, students with Wesleyan interests are especially encouraged to apply.

The Timothy Scholars Program includes several unique components, including expectations for ongoing spiritual guidance, peer mentoring, and annual leadership in Methodist and Presbyterian Church (USA) settings in youth, young adult, campus, or related ministry settings.

In addition to completing the Seminary's Ph.D. application, Timothy Scholars candidates completes a separate Timothy Scholars Application and obtain two references documenting their record of excellence in pastoral ministry with young people and potential as leaders in the field. Admission by the Seminary and approval as a Timothy Scholar by the Foundation for Evangelism are separate but parallel processes. Admitted students not selected as Timothy Scholars are eligible for other awards listed above.

Additional Information

More detailed written information from the Office of Admissions and Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes: a description of the entire Financial Aid Program, policies and procedures, and criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities. Other information available from the Office of Admissions and Financial Aid includes:

- Student Health Benefits Program Brochure
- Guide to Student/Spouse Employment
- Financial Aid Brochure
- The PTS Guide to Outside Resources

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of the Director of Alumni/ae Relations.

Awards and Prizes

Senior Class Fellowships

Six fellowships have been established in the Seminary for the pursuit of advanced study in theology.

In 1879 Mr. George S. Green of Trenton, New Jersey, founded a fellowship for the encouragement of advanced study in Old Testament literature. In 1889 the alumni of the Seminary contributed a fund for a fellowship in New Testament studies. In 1891 Mrs. Elizabeth Robertson of New York City established the Archibald Robertson Scholarship. In 1900 Professor William Henry Green, D.D., LL.D., by bequest provided a fund for fellowship purposes. In 1905 by bequest of Mrs. Mary W. Winthrop of New York City, the Gelston-Winthrop Memorial Fund was created and from this fund an annual appropriation was made by the Trustees for the maintenance of three fellowships. In 1943 a fellowship was established through the Samuel Robinson Foundation. The fellowships were reorganized in 1945 by the Trustees of the Seminary and several fellowships established upon these foundations with an honorarium of $3,000 each.

Fellowships are available in the following six areas: Old Testament, New Testament, the Department of History, the Department of Theology, the Department of Practical Theology, and the Program in Religion and Society. The fellowships are awarded in accordance with the following rules and guidelines:

1. In order to become a candidate for a fellowship, a student must be a member of the senior class who has been in residence in the Seminary as a member of the middle class.
2. The candidate must indicate, no later than April 1, 2008, to the Office of Academic Affairs the intent to submit a thesis in competition along with the specified area in which the thesis is to be considered.
3. The candidate must present a thesis written for regular academic credit in a specified field. Guidelines for writing such a thesis are available from the Office of Academic Affairs. A copy of the thesis without grade or other markings, and showing the name(s) of the professor(s) under whose direction it was written, must be delivered to the Office of Academic Affairs by 9:00 a.m. Friday, April 25, 2008, the last day of the spring semester.
4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.
5. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.
6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this seminary or in some other approved graduate institution. He or she shall submit a program to the registrar for approval and subsequently shall make to the registrar periodic reports of

progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the registrar. A fellowship must be used within five academic years.

The Senior Fellowship in Old Testament

Established through the George S. Green Foundation, the Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

In 2006 the fellowship was awarded to Daniel David Pioske.

The Senior Fellowship in New Testament

Established through the Alumni Foundation, the Archibald Robertson Scholarship and the William Henry Green Foundation, the Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in History

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in Theology

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

In 2006 the fellowship was awarded to Nathaniel James Van Yperen.

The Senior Fellowship in Practical Theology

Established through the Samuel Robinson Foundation, the Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

In 2006 the fellowship was awarded to Peter John Mundey.

The Senior Fellowship in Religion and Society

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

Prizes and Special Awards

Each year a considerable number of prizes are offered for special work or attainments. The recipients of such prizes must have completed creditably all the studies of the year.

Except where an essay is required, the inclusion of a prize in the descriptive paragraphs below does not constitute an assurance of its availability during the year 2007–2008.

Deadlines for Application/Submissions: Any student planning to submit a required essay should indicate to the Office of Academic Affairs no later than April 1, 2008, the intent to submit an essay, along with an indication of the prize for which it is to be considered. Essays submitted for prizes must be signed with an assumed name, accompanied by a sealed envelope containing the name of the author, and presented at the Office Academic Affairs no later than noon on Friday, April 25, 2008, the last class day of the semester.

The following two prizes require the submission of an essay and are open to seniors and middlers:

The Robert L. Maitland Prizes in New Testament Exegesis and English Bible

In 1890 Mr. Alexander Maitland, of New York, founded the Robert L. Maitland prizes in memory of his father. Fifteen hundred dollars will be given for the best exegesis of a passage of the New Testament. The passage for 2007–08 must be related to the topic "Perceiving God in History." Suggested length of the paper is fifteen to twenty-five pages, double-spaced, including footnotes and a selected bibliography. Fifteen hundred dollars will be given for the best essay on an assigned subject in English Bible. The topic for 2007–08 is "Comprehending Suffering." Suggested length of the paper is fifteen to twenty-five pages, double-spaced, including footnotes and a selected bibliography.

In 2006 the prize was awarded to Jonathan Everett Soyars.

The John Finley McLaren Prize in Biblical Theology

By a gift of Mrs. Archibald Alexander Hodge, a prize in biblical theology has been established in memory of her father, Dr. John Finley McLaren. The sum of one thousand dollars will be awarded for the best essay on the assigned subject in biblical theology. The subject for 2007–08 is "Understanding God's Will." Suggested length of the paper is fifteen to twenty-five pages, double-spaced, including footnotes and a selected bibliography.

In 2006 the prize was awarded to Ellen T. James.

The following prizes are open to graduate students, seniors, middlers, and juniors:

The Matthew Anderson, Jonathan C. Gibbs, John B. Reeve Prize

Established in 2001 by the late Reverend William L. Eichelberger, an alumnus of the Seminary in the Class of 1962, this annual prize is awarded, upon recommendation of the faculty, to the student who has written the best essay or research paper on the life and work of one or two African American or Native American clergy or lay people who have made significant contributions to the mission of the Presbyterian Church (USA)

The Samuel Robinson Foundation Prizes

By the generosity and vision of Presbyterian layman, Samuel Robinson, a considerable sum of money has been donated to Princeton Seminary to stimulate interest in the Westminster Shorter Catechism. Believing, on the ground of his personal experience, that there is no single statement of Christian doctrine more admirably suited than the Westminster Shorter Catechism to challenge the thought of young people on the basic truths of the Christian religion, the donor has founded a number of prizes and a fellowship.

For the year 2007–08 up to eight prizes of $1,000 each will be awarded, for which juniors, middlers, seniors, and graduate students may try, provided they have not previously received a Samuel Robinson Prize. The basis of awarding of prizes shall be both an oral examination on the text and a written examination on the text and its interpretation. A student may receive a prize through the Robinson Foundation only once during his or her period of study at the Seminary.

In 2006 prizes were awarded to Angela Dienhart Hancock and Trent Dienhart Hancock.

The David Hugh Jones Prize in Music

Through the generosity of former members of the Princeton Seminary Choir, a prize was established in honor of Dr. David Hugh Jones, professor of music, who retired from the Seminary in 1970 and died in 1983. The prize is offered periodically to that student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary community.

In 2006 prizes were awarded to Hyeonah H. Lee and Geoffrey Alan Helton.

The Robert Goodlin Prize

Through the generosity of family and friends, this prize has been established in memory of Robert Paul Goodlin, a member of the senior class of 1961. The award will be made to a worthy student who has displayed a particular interest in clinical training.

In 2006 the prize was awarded to Samuel James Aylor.

The Frederick Neumann Prize for Excellence in Greek and Hebrew

Through the generosity of the late Dr. Edith Neumann, this prize was established in memory of her husband, Dr. Frederick Neumann (1899-1967), and is awarded annually, upon recommendation of the Department of Biblical Studies, to that upcoming middler or senior student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

In 2006 the prize was awarded to Bryant Mitchell Anderson.

The George E. Sweazey Prize

By a gift from the estate of Ms. Ruby M. Cheek, a prize was established in 1996 to honor the memory of Dr. George E. Sweazey, who, at the time of his death in 1992, was the Seminary's Francis Landey Patton Professor of Homiletics Emeritus. A prize of $500 is awarded annually to a student who has demonstrated excellence in the area of homiletics.

In 2006 the prize was awarded to Jevon Allen Caldwell-Gross.

The Robert E. Speer Prize in College Ministry

Established in 1998 by the Reverend Dr. Robert K. Kelley, distinguished professor and pastor, the Robert E. Speer Prize in College Ministry honors one who inspired hundreds of college students to serve in the Student Volunteer Movement and Presbyterian Missions. It is awarded annually to a student in the M.Div., M.A., Th.M., or Ph.D. program who has demonstrated experience in ministry to college students and who has shown exceptional promise in that area and intends to pursue such ministry through a local church or campus-based program.

In 2006 the prize was awarded to David H. Kim.

The Henry James Sr. Prize

Established in 2002 by Dr. Donald Capps of the Seminary faculty, the Henry James Sr. Prize is awarded, upon recommendation of the faculty, to a student whose work reflects the inquiring spirit of Henry James Sr. and the regard for psychological awareness and complexities for which his illustrious sons, psychologist-philosopher William James and novelist Henry James, are justly famous. The senior James attended the Seminary from 1835 to 1837, never completing the final year of his theological education. Yet, throughout his life, he continued to reflect on themes that derived from his aborted theological education, including creation and redemption, conscience and evil, and the nature of the true church.

In 2006 the prize was awarded to Reggie Abraham.

The following prizes are open to seniors:

The Graduate Study Fellowship for the Parish Pulpit Ministry

A fellowship for overseas study, given by an anonymous friend, is available for award to a graduating senior who is committed to the parish pulpit ministry and is a member of a Protestant church. Homiletic talent, academic performance, and strength of character are considered in making the award.

In 2006 prizes were awarded to Emily Jaye Dumler and Michael John Gross.

The Jagow Prizes in Homiletics and Speech

Through the generosity of Mr. Charles H. Jagow, who died in 1997, there was established in 1977 the Jagow Family Fund. A portion of the income from this endowment provides annually two prizes to be awarded to those students who during the year have made the greatest progress or displayed outstanding achievement in homiletics or speech.

In 2006 prizes were awarded to Lindsay Borden, Shelley Souder Gardner, and Rachel G. Hackenberg.

The Mary Long Greir-Hugh Davies Prize in Preaching

In 1923 the Synod of Pennsylvania (Welsh), by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more prizes in connection with the work of students "for excellence in oratory, in delivery of sermons, addresses, or declamations." The interest derived from these

two funds provides annually a prize to be awarded to that member of the senior class whose preaching and other forms of oral communication shall be accounted the best in thought, composition, and delivery.

In 2006 prizes were awarded to Kelley Anne Angleberger, Katy Megan Fitzhugh, and Mary Lynn Morrison.

The John Alan Swink Prize in Preaching

Mr. and Mrs. Sylvan S. Swink began this prize in memory of their son, John Alan Swink, a member of the senior class of 1952. The prize was subsequently endowed by John's sister, Mrs. William Sieber, and her husband. It may be given to a member of the senior class who has shown the most improvement in preaching during his or her Seminary course.

In 2006 prizes were awarded to Carmen Camille Goetschius, Joanne Yoo Sun Lee, and Matthew Currie Vinson.

The Charles J. Reller Abiding Memorial Fund Award

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, has established this award in memory of Charles J. and Caroline Z. Reller, who were devoted members of that congregation. The award is granted annually to the student in any degree program who is judged by a committee appointed by the president of the Seminary as having actively exhibited great Christian concern for others in the year preceding his or her graduation.

In 2006 the prize was awarded to Chenyangu Mzizmu Khonje.

The John T. Galloway Prize in Expository Preaching

Established in 1970 in honor of the Reverend Dr. John T. Galloway, this prize is awarded, upon recommendation of the professors of homiletics, to a member of the senior class who throughout his or her years as a Master of Divinity candidate has indicated a special interest and a competence in courses in expository preaching, and who in the preaching class has delivered an unusually good expository sermon. Dr. Galloway, who died in 1985, was a minister of the Presbyterian Church in Wayne, Pennsylvania, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

In 2006 prizes were awarded to Taft Quincey Heatley and Trajan McGill.

The Samuel Wilson Blizzard Memorial Award

Through the generosity of former students, colleagues, and friends, there was established in 1976 an award in memory of the Reverend Samuel Wilson Blizzard Jr., an influential sociologist and alumnus in the Class of 1949, who at the time of his death was Maxwell M. Upson Professor of Christianity and Society Emeritus at the Seminary. It is given annually to a member of the graduating class who in the judgment of the faculty has displayed particular concern and aptitude for the social ministry of the church.

In 2006 the prize was awarded to Krista Michelle Wuertz.

The Friar Club Award

Through the generosity of the Friar Club alumni, there was established in 1977 the Friar Club Alumni Award, to be given to a member of the senior class who has contributed significantly to the life of the Seminary community.

In 2006 the prize was awarded to William Henderson Shurley.

The Edler Garnet Hawkins Memorial Award for Scholastic Excellence

Through the generosity of friends and former parishioners, an award has been established in memory of the Reverend Dr. Edler G. Hawkins, moderator of the one hundred and seventy-sixth General Assembly of the United Presbyterian Church (USA), who at the time of his death was professor of practical theology and coordinator of Black studies at the Seminary. The recipient of this award shall be that African American member of the senior class who has achieved the highest cumulative grade point average within the first fifth of the previous year's graduating class. The grant shall take the form of a credit at the Theological Book Agency.

In 2006 the prize was awarded to Taft Quincey Heatley.

The Kenyon J. Wildrick Award

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of their pastor, the Reverend Kenyon J. Wildrick. This award for excellence in homiletics is presented to a student in the graduating class.

In 2006 the prize was awarded to Wesley Barnard Barry.

The John Havran Prize in Christian Education

Through the generosity of Doris Havran, an alumna of the Seminary in the M.A. program, there was established in 1985 a prize in Christian education in honor of her husband who, in Mrs. Havran's words, contributed most to her efforts to learn of her faith and to attend the Seminary and answer her own call to the ministry. This award is made upon nomination by the faculty in Christian education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

In 2006 the prize was awarded to Katherine Marie Douglass.

The George L. Rentschler Prize in Speech Communication

Through the generosity of the Reverend George L. Rentschler, an alumnus in the Class of 1941 who died in 1993, there was established a prize in the area of speech communication. Upon nomination by the Egner Professor of Speech, this award recognizes that person in the graduating class who has shown excellence in speech.

In 2006 the prize was awarded to Kathryn Radcliffe Mustaro.

The Robert Boyd Munger Prize in Youth Ministry

Through the generosity of friends, there was established in 1986 a prize to honor the Reverend Dr. Robert Boyd Munger, a distinguished alumnus in the Class of 1936 and an alumni/ae trustee of the Seminary from 1967 to 1970. This prize

honors one who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry. The award is made to a graduating student in either the Master of Divinity or the Master of Arts in Christian Education program who has demonstrated academic achievement and has taken part in a significant ministry to teenage or college-age young people after beginning his or her seminary studies.

In 2006 the prize was awarded to Katherine Marie Douglass.

The Aaron E. Gast Award in Urban Ministry

In 1986, the Aaron E. Gast Fund for Urban Ministry was established with the Presbyterian Church (USA) Foundation, with the income to go to Princeton Theological Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, an alumnus in the Class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974. Dr. Gast has had an impressive ministry in urban pastorates, most notably the First Presbyterian Church of Germantown, in Philadelphia, Pennsylvania. A former dean of the Conwell School of Theology at Temple University, where he placed great emphasis on theological education for urban ministry, Dr. Gast retired as chairman of the Presbyterian Church (USA) Foundation in 1990. This award is made to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

In 2006 the prize was awarded to Jose Gilberto Gonzalez.

The Bryant M. Kirkland Prize for Excellence in Practical Theology

Endowed in 1989 by Mr. and Mrs. George B. Beitzel in honor of the Reverend Dr. Bryant M. Kirkland, who died in April of 2000, and in appreciation of his twenty-five-year ministry at the Fifth Avenue Presbyterian Church in New York City, this prize recognizes the graduating senior who has demonstrated excellence in the academic disciplines which compose the Department of Practical Theology and who gives promise of effective pastoral ministry as exemplified by the honoree, who was a distinguished alumnus in the Class of 1938 and trustee emeritus of the Seminary, in his several pastorates prior to his retirement in 1987.

In 2006 prizes were awarded to Lindsey Neel Carnes and Robert Duane Carnes.

The Arthur Paul Rech Memorial Prize in Theology and Pastoral Ministry

In 1990, Mrs. Jean May Rech, a trustee of the Seminary, established a prize in memory of her husband, the Reverend Dr. Arthur Paul Rech, a member of the Class of 1945. This prize is to be awarded by the Department of Practical Theology to the graduating senior who has demonstrated academic excellence in the disciplines of practical theology and evidenced personal commitment to the practice of ministry in the life of the church.

In 2006 prizes were awarded to Donald Osborn Chesworth, Kathryn Radcliffe Mustaro, Lori Ann Neff, and David Andrew Zirschky.

The David B. Watermulder Prize in Church Leadership

In January 1991, the Board of Trustees announced the establishment of a prize in honor of the Reverend Dr. David B. Watermulder, pastor emeritus of the Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania, in recognition of his outstanding leadership in the church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991. Endowed by his friends, former associates, and colleagues on the Board of Trustees, this prize is to be awarded to the graduating senior who shows the greatest promise of exercising the quality of leadership in the church characterized by Dr. Watermulder's distinguished ministry.

In 2006 prizes were awarded to Larissa Lee Kwong Abazia and Andrew David Pomerville.

The Jean Anne Swope and James L. Mechem Prize in Christian Ethics

Established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of the Reverend Jean Anne Swope, an alumna in the Class of 1972, and the Reverend James L. Mechem, an alumnus in the Class of 1958, this prize is to be awarded to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

In 2006 the prize was awarded to Nicole Elizabeth Lock.

The Asian American Ministry Award

A prize in the amount of $500 is to be given annually to one or more members of the graduating class, regardless of ethnic background, who have made a significant contribution to, and have a creative vision for, ministry in an Asian American context.

In 2006 prizes were awarded to Larissa Lee Kwong Abazia and Joanne Yoo Sun Lee.

The David Allan Weadon Prize in Sacred Music

Through the generosity of David MacPeek, M.D., and the Class of 1996, a prize was established in memory of Dr. David Allan Weadon, C.F. Seabrook Director of Music and Lecturer in Church Music, who died in 1995. The prize is offered to a graduating senior for excellence in sacred music. The award is made by the faculty on recommendation of the director of music.

In 2006 the prize was awarded to Matthew Robert Rasure.

The Thomas A. and Alma Neale World Mission and Evangelism Prize in Speech Communication in Ministry

Established in 1998 by Dr. and Mrs. G. Robert Jacks in memory of Dr. Jacks' grandparents, Thomas A. and Alma Neale, this prize is awarded to the senior who, in the judgment of the faculty in the field of speech communication in ministry, has most effectively exemplified in speech and action the church's call to world mission and evangelization as found in the Great Commission (Matthew 28:18–20).

In 2006 the prize was awarded to Chenyangu Mzizimu Khonje.

The C. Frederick and Cleta R. Mathias Memorial Prize in Worship and Pastoral Ministry

An alumnus of the Seminary in the Class of 1957, the Reverend Dr. C. Frederick Mathias provided outstanding leadership in the four churches he served during nearly forty years of ministry. His was a ministry characterized by strong emphasis on the worship life of the congregation. This prize, established and endowed in 1999 by the Westminster Presbyterian Church of Wilmington, Delaware, in honor and loving memory of Dr. and Mrs. Mathias, is to be awarded annually to a graduating M.Div. student who is Presbyterian and who demonstrates great promise for pastoral ministry marked with that significant leadership in worship for which Dr. Mathias was known.

In 2006 prizes were awarded to Tracey Georgina Cowan and Jessica Anne Hauser Brydon.

The Seward Hiltner Prize in Theology and Personality

The Seward Hiltner Prize in Theology and Personality, made possible by the gifts of friends and graduates of the Seminary, honors a scholar who for decades stood astride the fields of pastoral and practical theology and who through his extensive publications, teaching, and mentoring of students strongly influenced the development of those disciplines in the United States and abroad. Established in the year 2000, this award is made annually to a senior student who, in the judgment of the faculty, displays outstanding academic promise in the area of pastoral theology.

In 2006 the prize was awarded to Lindsay Borden.

The Gerald R. Johnson Memorial Prize in Speech Communication in Ministry

Established in 2004 in memory of the Reverend Gerald R. Johnson, an alumnus of the Seminary in the Class of 1943, by his family, this prize is awarded to the senior who, in the judgment of the faculty in the field of speech communication in ministry of the Department of Practical Theology, best exemplifies present gifts and future promise in the delivery of sermons as a preacher and communicator of the gospel. The prize recipient will be asked to provide a recording of a sermon upon which the prize award is based.

In 2006 the prize was awarded to Andrew David Pomerville.

The following prizes are open to seniors and middlers:

The Edward A. Dowey Jr. Prize for Excellence in Reformation Studies

Following their fiftieth anniversary celebration in 1993, members of the Class of 1943 founded this prize in honor of their classmate, Dr. Edward A. Dowey Jr., in recognition of his distinguished thirty-one-year teaching career at the Seminary. Dr. Dowey was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period. The prize is to be awarded by the Department of Theology to either a middler or senior student who has demonstrated academic excellence in the discipline of Reformation theology.

In 2006 the prize was awarded to Wade Travis McMaken.

The Covin Award in Youth Ministry

Through the generosity of Mr. and Mrs. David Covin, the Covin Endowment for Youth Ministry was established in 2000 to recognize outstanding students who are preparing for youth ministry in service to Christ's church. The distinction of being a Covin scholar is to be conferred on a student who will begin the fourth year of the Master of Divinity/Master of Arts dual-degree program in youth ministry and who demonstrates ability for and commitment to youth ministry and has achieved a minimum 3.3 cumulative grade average. The gift grew out of the donors' experiences in the church as youth and young adults.

In 2006 the prize was awarded to Eric David Rhoda.

The following prizes are open to middlers:

The Benjamin Stanton Prize in Old Testament

In 1890 the Reverend Horace C. Stanton, D.D., an alumnus of the Seminary founded the Benjamin Stanton Prize in memory of his father. The prize may be awarded to a member of the middler class on the basis of excellence in the field of Old Testament, without submitting a thesis.

In 2006 the prize was awarded to David W. Congdon.

The E.L. Wailes Memorial Prize in New Testament

By a gift from the estate of the Reverend George Handy Wailes, D.D., an alumnus of the Seminary in the Class of 1897 and a visiting professor in the institution for several years, there was established in 1968 the E.L. Wailes Memorial Prize, which may be awarded to a member of the middler class on the basis of excellence in the field of New Testament, without submitting a thesis.

In 2006 the prize was awarded to Han-luen Kantzer Komline.

The Henry Snyder Gehman Award in Old Testament

Through the generosity of the Reverend Dr. Robert E. Hansen, an alumnus of the Seminary in the Class of 1943, there has been established the Henry Snyder Gehman Award in Old Testament, honoring a distinguished biblical scholar and member of this faculty who began service in the Seminary in 1930 and who in 1958 retired as the William Henry Green Professor of Old Testament Literature. This prize is awarded to a member of the middler class for excellence in the field of Old Testament, without submitting a thesis.

In 2006 the prize was awarded to Anne Whitaker Stewart.

The Archibald Alexander Hodge Prize in Systematic Theology

By a gift of Mrs. A.A. Hodge there was established in 1907 a prize in systematic theology in memory of her husband, the Reverend Archibald Alexander Hodge, D.D., LL.D., professor of theology at the Seminary. This award is periodically given to a member of the middler class on the basis of excellence in the field of systematic theology without submitting a thesis.

In 2006 the prize was awarded to Han-luen Kantzer Komline.

The William Tennent Scholarship

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, has established a scholarship to be awarded to a member of the coming senior class who has shown special interest and ability in the teaching aspects of the work of the church.

In 2006 prizes were awarded to Eun Bee Ham and Erin Elizabeth Heisler.

The Edward Howell Roberts Scholarship in Preaching

Through the generosity of Mr. George M. Dunlap Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, has established an annual scholarship in memory of Edward Howell Roberts, who at the time of his death in 1954 was dean of Princeton Seminary. This award is made annually by the faculty to a member of the middler class who shows promise in the field of preaching and who needs financial aid in order to continue study in this area.

In 2006 prizes were awarded to Courtney Lynne Clayton, Rebecca Lea Jordan Heys, and Elizabeth Miriam Michael.

The Raymond Irving Lindquist Fellowship in the Parish Ministry

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, an alumnus of Princeton Theological Seminary in the Class of 1933, a trustee emeritus of the Seminary, and minister emeritus of the Hollywood First Presbyterian Church, will be given to a rising senior who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor. The fellowship will be awarded by the faculty on the recommendation of the director of field education.

In 2006 the prize was awarded to Anne Whitaker Stewart.

The Jagow Prize in Preaching

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from the endowment provides one or more prizes to be awarded to those students who during the year have shown promise in the area of preaching.

In 2006 prizes were awarded to Benjamin Robert Gulker, Adam Wayne Hearlson, Sarah Anne Johnson, James McCarthy Koth, Shaun J. Lee, Olivia Eleanor Stewart, Emily Lauren Wilmarth, and Esther Sojin Yang.

Activities and Special Lectureships

Student Government

Visit www.ptsem.edu/About/campus_life.php for more information about student government, or see the Handbook.

Koinonia

Visit www.ptsem.edu/About/campus_life.php for more information about Koinonia.

Special Lectureships

Eight lectureships have been endowed which, through the publication of the lectures as delivered or in expanded form, have been productive of a considerable body of theological and missionary literature.

These lectureships are:
The Stone Lectureship
The Students' Lectureship on Missions
The Warfield Lectureship
The Reverend Alexander Thompson Memorial Lecture
The Frederick Neumann Memorial Lecture
The Donald Macleod Preaching Lectureship
The Toyohiko Kagawa Lectureship
The Abraham Kuyper Lecture and Prize for Excellence in Reformed Theology and Public Life

For more information about the endowment of the lectureships, current lecturers, times, and locations, visit http://www.ptsem.edu/lectureships/index.php.

Summary of Students
2006–2007

Visiting Scholars	11
Candidates for the Doctor of Philosophy Degree, Enrolled	37
Candidates for the Master of Theology Degree, Enrolled	36
Candidates for the Master of Divinity Degree	432
Senior Class	142
Middler Class	158
Junior Class	132
Candidates for the Extended Master of Divinity/ Master of Arts Degree	35
Fourth Year	6
First to Third Year	29
Candidates for the Master of Arts (Education) Degree	13
Senior Class	7
Junior Class	6
Candidates for the Master of Arts (Theological Studies) Degree	4
Special Students	5
Total Regular Resident Students	573
Unclassified Students Enrolled for Credit	11
Post-Resident Doctor of Philosophy Candidates	80
Doctor of Ministry Candidates	63
Total Active Enrollment	**716**

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